

*Westmoreland*  
THE  
**Real Quaker**

A  
**Real Protestant,**

And the Spirit of **POTERY** di-  
rectly struck at.

In Answer to a most Malicious and Scandalous  
**BOOK, Entituled,**

**The PAPISTS Younger Brother.**

By a Disguised AUTHOR, under the Titles  
**MISOPLANES and PHILAETHES;**

But on the **CONTRARY** proved

*Philoplanes, Misalethes.*

By a Servant of Christ, **G. Whitehead.**

*Westmoreland*  
Psal. 36. 1, 3. Thy Wicked flattereth himself in his own Eyes, and  
saith his Iniquity be found to be hateful. The Words of his Mouth  
are Iniquity and Deceit.

Printed in the Year 1679.

*James Stretton his booke*

The Title of our Ad-  
versary's Book.

The *Anti*-title, relating to the follow-  
ing Treatise.

THE  
PAPISTS

Younger

BROTHER:

OR,

The Vileness of  
*Quakerism* Dete-  
cted, as it has been  
Printed and Pub-  
lished by Them-  
selves.

AND

An Appendix of the  
*Quakers* Unsound  
Faith, which is also  
gathered out of  
Their Own Prin-  
ted Books.

By *Misoplanes* and  
*Philalathes*.

A Hater of Error  
& Lover of Truth.

THE  
Real QUAKER a Real  
PROTESTANT.

And therefore no Brother to the *Papists*.

AND

The Verity and Christianity of that Profession nick-  
nam'd [*Quakerism*] asserted, and their own printed  
Books vindicated from the gross Abuses, Slanders  
and Calumnies, exhibited by a Malicious Persecu-  
ting Priest, who is justly Recharged, and pro-  
ved guilty of *Papery* in Spirit, Practice and Do-  
ctrine.

AND

An APPENDIX (to the following Trea-  
tise) of the QUAKERS Sound Faith, in  
Opposition to their Adversary's *Appendix*,  
plainly evincing his Most Abominable Abu-  
ses and Forgeries against the People called *Qua-  
kers*.

In all which he is evidently proved to be

*Philoplanes*

A Lover of Error

*Misalethes*

A Hater of Truth.]



A N

## Introductory Epistle.

*Unprejudiced Reader;*

**W**ERE it not to inform the Ignorant in Truth's Vindication, and to remove that Smoke and those Mists from before their Eyes, which the Devil's Agents are busie to raise and cast before them to obscure and veil Truth with Prejudice, I should not have set Pen to Paper to Answer this Adversary; for I count him not worth those few dayes, being near one Week's time, that I have spent in Collecting and Answering so many of his gross Absurdities, Falshoods, Perversions and Slandorous Abuses, which I have the more particularly set down in his own words, and some of them in his own frequent Reiterations, though I might more concisely and briefly have collected his confused Rambles into Heads; but I have thus traced his Absurdities and Slanders as I met them dispersed, that they may remain upon record as a Testimony against him (in such an obvious manner) and all who own or abet him therein; for his Abusive Work carries a more general Reflection than only upon himself; 1<sup>st</sup>, Because he makes himself some great Agent & Champion for the Clergy and Church of England: 2<sup>dly</sup>, Because his large Pamphlet (being

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above Twenty Three Sheets) goes out with this Approbation (*viz.*) **LICENCED** W. JANE, November 15. 1678. But as for his own Name, he conceals it, whether from a Jealousie of his Work, or from a Consciousness of his own Disreputation, that it may weaken the Credit thereof; or from a Fear of incurring some of the *Papists* displeasure, and endangering his own Promotion, if they should have a Day for some Reflections upon them, in his unjustly charging the *Quakers* with *Popery*; only he subscribeth *Misoplanes* and *Philalethes*, whereby he would be thought to be a *Hater of Error*, and a *Lover of Truth*; but his Work will manifest the contrary, that as a Lover of his own Erroneous Wayes he shews an absolute Hatred to Truth. His chief Quarrel is against the *inherent or inward Righteousness of Christ Jesus*, for the completing our *Justification and Salvation*, and against the *Light of Christ in Man*, and the Doctrine of *Perfection* or *Freedom from Sin* being attainable in this Life; as also against the *Light and Spirit of Christ* being the *only or chiefest Rule of Faith and Life* (as it is) to all true spiritual *Christians* and Believers above Scripture; so that the true Gospel and New Covenant, *Urim and Thummim*, to wit, *Light and Perfection, true Knowledge and Holiness*, in the Breast-plate of Judgment, in the Royal Priesthood of Christ, are stumbled at, and blasphemously opposed by this inveterate Clergyman, to the great Disgrace of his Coat, and Shame of his Profession, and Disparagement of his Moregrave and Learned Brethren, for suffering such a furious discomposed Agent to be such a publick Advocate in their Cause, who when he can't Answer,  
nor

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nor give any modest Reply, he Reviles, Hectors, Vaunts, Boasts, Scoffs and Jeers, as if by that means he would conquer all; when he cannot Reason, he Rails and Clamours most hideously; when he cannot confute his Opposers, nor remove the Charges against him, and thole of his Spirit and Fraternity, he recites and reiterates the Charges with Taunting, Jeering and Scoffing; and his chief Refuge and confuting Argument is, *The Church of England, the Church of England's Faith is Opposed*; though I must needs say, he has greatly wrong'd and misrepresented that Church in several particulars, wherein he is here reprehended; for she should not be made worse than she is: and instead of endeavouring to convince the *Quakers* in any Christian way of their being *Deluded*, as he charges, he does not only unjustly render a *Real Quaker* as being a *Papist*, and charge *Popery* upon him, for holding such plain Scripture-Truths, relating to the *new Birth*, and *Justification by Grace received*, not excluding the *Merit or Deserving and Dignity of Christ in his Suffering, Death and Sacrifice for Mankind*, as an obtaining and procuring Cause thereof, for all truly believing in him: But also our Adversary shews himself offended at the King's Lenity towards Peaceable Dissenting *Protestants*, nothing less will satisfie him, than to have the Priests exalted, and their Designs carried on over all, by the secular Magistrate, that they may be atop, and both Kings, Princes and Subjects subservient to them, which hath been alwayes a *Popish* design; and to this purpose this Priest, in his very Title Page, has given us a Citation which is very grateful to the *Popish Clergy*, (*viz.*) *Neque enim aliunde hareses oborta sunt,*

and



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*aut nata sunt schismata, quam inde quod sacerdoti Dei non obtemperatur ; Divus Cyprianus libro primo, Epistola tertia: i.e.* For neither from any thing else, Heresies have risen, nor Schisms bred, but hence, that Obedience is not yielded to God's Priest. So that its Obedience to the Priests our Adversary chiefly aims at, as the chief Obligation to prevent Heresie and Schism, and that the Security both of Church and State, Kings and Princes may center in the Priests in all being obedient to them; if by such Insinuation they (of this mind) could get the Miter set above the Crown, their Princes not obeying such Priests, nor siding with their Selfish Interest, may be liable to be Condemned (if not Deposed) as Hereticks. This our Adversary greatly endeavours to incense the King and Government to Severity or Persecution against the despised People called *Quakers*, using such Expressions as these, *Is it not high time for the King's Sacred Majesty to arise and judge?* pag. 5. and surely, 'Tis high time for the King's Majesty, the Defender of the Faith, to gird on his Sword; comparing the *Quakers* to *stinging Snakes in the Bosom of Indulgence*; calling the *Quakers* Meeting or Church, an *Unlawful Conventicle, the Congregation of Evil-doers*, pag. 43. and not only accusing the *Quaker* with being *no Loyal Subject*, but also with *Treason and Rebellion*: His Out rage being chiefly because *Hat and Knee Honour*, and such Worldly Out-side Complements and Earthly Honour cannot be complied with by the Plain, Simple-hearted, Impartial *Quaker*, who being in the Faith of our Lord Jesus Christ, has an Eye to that Honour which comes from God only, and not that which is from below,

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low, earthly, and must all be laid in the Dust. Thus this Adversary has not only reflected on the King's Indulgence, and sought to instigate him against his Peaceable *Protestant* Subjects, but also like a *Popish* Incendiary to divide and weaken the real *Protestant* Interest, and animate the *Papists*, and introduce *Popery* and Arbitrary Government in Church & State, which with Persecution and Coertion to uphold it, is *Popery* in the highest; and therefore, whilst this Clergyman makes a great Noise against *Papists* and *Popery*, he is but under a Disguise, to cover his own *Popish* Rigid Persecuting Arbitrary Self-Willed Spirit, and therein carrying on the Design of *Popery*; and not only in this of Persecution, but also in his very Language, Doctrine and manner of Arguing, where instead of Rationally Confuting the *Quaker*, he cries up the *Faith and Authority of the Church*, as having the *King and Bishops* or *outward Powers* on his side therein; like as if he should impose upon us, that we must be of the Faith of that Church that has a Coercive Power to maintain her; and what Interest will not this serve? And where he frequently calls the Virgin *Mary the Mother of God*, he shews himself greatly offended at the *Quaker* for deeming the Phrase *Popish and Unscriptural*, pag. 26, 27. As also his saying, that the *Bread broken* (that is in the Sacrament) *is the Body of Christ*, pag. 78. Thus this pretended *Anti-papist* hath his Work intermixed with such *Popish* Language and Stuff, and yet he would be thought a Real *Protestant*, while he is unjustly branding the *Quaker* with *Popery*. There are two sorts of Clergy-men (whereof this seems to be one) that are very liable and fit to

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to introduce *Popery* at unawares (even under Pretence of the *Church of England*) among the Simple and Ignorant People in this Nation, to the vitiating and corrupting of their Minds, and that is, the TempORIZING Clergy-men, and the Debauched Drunken Clergy-men, which our Nation is too much filled with, God knows? for neither of them are either Tender or Conscientious about Religion, but so corrupted, hardened and debauched in their Consciences, that they have lost their Zeal for the *Protestant Cause*, Religion and Interest, only fit to comply with such Interests as may most serve their own Ends and Turns, which is the very way to introduce *Popery*, Idolatry and Arbitrary Rule and Imposition, both in Affairs *Ecclesiastical* and *Civil*; 'tis apparent, that as Hypocrisie, Loosness and Debauchery do harden and sear Peoples Consciences, and make them Irreligious and Atheistical, so these things are not only privious to *Popery*, but In-lets and Incouragements there-to; for what Religion can be more grateful to the Flesh, than that which is most Indulgent to it in its corrupt Wayes? as for men daily to commit Sin, and then believe that Priests have a Dispensation from the *Pope* or *See* of *Rome* to indulge and pardon them, and that though they live in many gross Sins and Enormities all their dayes (as they that plead for Sin and Imperfection to continue all their Life time) yet the worst and final Punishment for them is but a *Purgatory* hereafter for some term of Years, as their Priests for their own Ends make them believe; What can be more easie and grateful to Fleshly Minds, than such a Religion as this? and how near a kin to this  
is



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is our present Adversary's pleading and contending for Sin term of Life? and which is worse, charging the best of men with sinning daily, so long as they live; let the serious Reader Judge, when he reads the Controversie hereafter. And though this our Adversary has conceal'd his Name, and would go Hood-winked, I have some Account (out of the County of Durham) who he is, and what he is, as to his Conversation among his Neighbours in these words, viz. 'There being a Pamphlet lately put forth against Friends, 'entituled, The Papiests Younger Brother, or the Vileness of Quakerism Detected, by Misoplanes and Philalethes, in which Citation out of Friends Books are taken, and Wickedly and Enviously paraphrased upon, to 'render Truth Odious and Friends Obnoxious, to expose 'them to Persecution; Friends here about Darlington 'can give a sufficient Account of him, as being a very 'great Persecutor, by whom our Friends of Darlington 'Meeting have suffered very much: His Name is Leonard 'Wastall, Priest at a Town called Harworth, about two 'Miles from Darlington, where he has been Priest both in 'Oliver's dayes and in these; his Envy and wicked Carriage is sufficiently known; his Name is in the Record of 'the Sufferings of Darlington, with many Circumstances 'of his many inhumane and wicked Attings against Friends: 'if thou or any other may see any service of having an 'Account of him, or his Conversation or Carriage, Envy 'and Wicked Proceeings against Truth, Friends here at 'Darlington can return you it, with many Remarkable 'Circumstance. [Thus far the Account (from a Person of Credit) bearing date the 7th of the 3d Moneth, 1679.]

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For a more evident Discovery of our Antagonist; the Reader is desired (by the way) to observe this Certificate, which lately came to hand, viz. *These are to certifie, that whereas there is an Abusive Book put forth against the People of God (in Scorn) called Quakers, entituled, The Papists Younger Brother, &c. and no real Name at it, but instead thereof two Fained Names, viz. Misoplanes and Philaethes, which Book was believ'd to be put forth by Leonard Wastall Priest of Harworth, a Man well known in this Country to be Maliciously bent against the same People, and a great Persecutor of the same; yet for certain satisfaction hereof, I did ask the same Leonard Wastall, if he owned himself to be the Author of that Book, entituled, The Papists Younger Brother, &c. and subscribed by Misoplanes and Philaethes? and he did own himself to be the Author of that Book so entituled in the Presence of Richard Scaife Merchant of Darlington, Robert Johnson of Bernard-Castle Attourney, Robert Lin of Blackwell Yeoman, Men of good Credit.*

Edward Tonsall.

'Tis also very remarkable, what a great height the Priest's Envy and Malice is gotten to, in his falsely representing the *Quaker* as being the *Papists Younger Brother*, both contrary to the general sense of all moderate true *English Men* and *Protestants*, and the publick Resentment and Cognizance that both the Commons of *England* assembl'd in the late long Parliament, and in the last Parliament, received and had concerning the People called *Quakers*, as when Motion was made in the House of Commons, for their Relief from

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from those Laws made in *Q. Elizabeth's* dayes against *Popish Recusants*, and the Case committed and publickly examin'd and heard, and our Declaration against *Popery* accepted (in a Great and Publick Committee assembled in the Commons House) as a sufficient Test to distinguish us (the People called *Quakers*) from *Popish Recusants* [Thus far in the late long Parliament] And in the last Parliament, the Remembrance of that Resentment of the former was so much alive, that the House of Commons past a Bill against *Popery*, wherein there was a Clause provided for our Relief, with other Dissenting *Protestants*, from Laws made against *Popish Recusants*; the Copy of our Declaration aforesaid, that was delivered to the Committee of Parliament (only a little more briefly contracted, and as it was delivered in Print to the Members of the last Parliament) is as follows,

*A Protestation or Declaration to Distinguish Protestants, Dissenters from Popish Recusants.*

**I** A. B. do in the Presence of Almighty God solemnly profess, and in good Conscience declare, It is my real Judgment, That the Church of Rome is not the Church of Christ, nor the Pope or Bishop of Rome Christ's Vicar; and that his or her Doctrines Of Denying Heretical Princes, and Absolving their Subjects of their Obedience; Of Purgatory and Prayers for the Dead; Of Indulgences and Worshipping of Images; Of Adoring and Praying to the Virgin Mary and other Saints deceased; And of Transubstantiation, or changing the Elements of Bread and Wine into the

a 2

Body



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“ Body and Blood of Christ at or after the Consecration  
“ thereof by any Person whatsoever, are False, Erroneous  
“ and Contrary to the Truth of God declared in the Holy  
“ Scriptures : And therefore the Communion of the said  
“ Church is Superstitious and Idolatrous.

“ And I do likewise sincerely testifie and declare, that I do  
“ from the bottom of my Heart detest and abhor all Plots  
“ and Conspiracies, that are or may be contrived against  
“ the King, Parliament or People of this Realm : And I  
“ do hereby Faithfully Promise, with God's Help, to live a So-  
“ ber and Peaceable Life, as becometh a good Christian and  
“ Protestant to do. And all this I do Acknowledge, Intend,  
“ Declare & Subscribe without any Equivocation or men-  
“ tal Reservation, according to the true Plainness, Simplici-  
“ ty and usual signification of the words.

Witness my Hand.

Thus, serious Reader, I have plainly Introduced  
our Case, in order to manifest our Cleanness from  
our Adversary's unjust Imputations and Calumnies,  
as 'tis more fully evinced in the ensuing Treatise.

Dated London, the  
22d of the 9th  
Moneth, 1679,

G. W.

THE  
Real Quaker  
A  
Real Protestant.

**O**UR Adversary having appeared so very gross and shameful in his Abuses, I shall cite his own words in Paragraphs, that most concern us to answer, and then our Vindication in Answer to each particular Abuse and Falshood will be the more evident, and the Method plain, as in the ensuing Controversie.

*§.1. ] Priest, page 1. My present Design is not to trouble this delicate People; to prevent this, I shall only give them their own Meat, cook't by themselves, in their own Dish.*

*Pag. 3. I shall only transcribe their own Books to serve as a Looking-Glass.*

*Ibid. I shall not Wyr-draw one Line in their Books, to speak more than their own words will bear.*

*Answer.* Now if it appear that this Adversary has done more against us, than only giving us our own Meat (as he calls it) cook't by our selves in our own Dish, and than only transcribing our own Books, and that he has made false Constructions upon them, then he is an apparent Breaker of his own Promise, perfidious and false to his own Words and Engagement before cited.

But that it will so appear, and that to his Shame, take a view of some of his own Gross and Vilifying Reflections, Abuses, Aspersions and Revilings, Scoffing and Railery against us, and Blasphemous Expressions against the Light within, in his own Terms, as followeth, viz.

*The Quakers lamentable Brats—My Design is only to remedy that Flatus or Windy Spirit that troubles them—Their Enthusiastick Follies—Their silly Quakerism,* [Epist. to the Reader.]

*The Quakers Fondling, the Light within,* pag. 7, 34.

*The Quakers Light within burnt dim in his Sockot,* 8.

*The Light within is at unawares singing the old Cuckoos Song,*

*The Quakers Ignis Fatuus,* 14.

*What a blind pitiful Elf is the Quakers Light within?*

*Quakers Ill-fighted Light within,* 18

*Quaking Lines, [frequently.]*

*Socinianizing Quaker, Papal Quaker,* 17.

*Canting Quaker,* 21.

*Brain-sick Quakers,*

*A Pope in their Bellies. This pitiful Quaker,* 22.

*Quaking Ramble,* 25.

*Wants a Dose for his Perecranium,* 27.

*The Quakers Idol the Light within,* 33.

*Babel Quakers,* 51.

*Rare Quaking stuff,* 56.

*This Quaking Holy Man of God,* 59.

*Another Quaker Atheist,* 61.

*Hath not this Man Quaked to purpose?* 65.

*Melancholly Quakers,* 73.

*Lawless Quakers,* 93.

*More of this Quakers stinking stuff,* 98.

*Quaking Freedom from Sin,* 102.

*O Quaking Perfection,* 104.

*A great Quaking Heat,* 114.

*Quakeriz'd Unity,* 117.

*These Quaking Unities,*

*Quaking Inspiration,* 127.

*Quaking*



<i>Quaking Zelote,</i>	pag. 132.
<i>Quaking Bishop,</i>	137.
<i>Rebel and Traiterous Quaker,</i>	138.
<i>Traiterly Quaker,</i>	140.

Much more of such like Scurrility, Blasphemous and False Aspersions, both against the Light within and against us, hath our Adversary stufft his Large Pamphlet and Libellous Book withal. From all which it follows directly, that he has broke his own Promise and violated his Engagement. For this Impious Atheistical Stuff before cited is his own Cookery, not ours; he hath herein done more than only transcribed our Books. See, what an unconscionable Antagonist we have to deal withal! This is the Man, that promised only to Transcribe our own Books, only to give us our own Meat, cook't by our selves, &c. Contrary whereunto he hath here taught People to Scoff, Traduce, give Names of Reproach, and Vilifie both us as a People, and the Light within, profest by us; which is no other than that True Light, which lighteth every man coming into the World, testified of in *John* 1. 4, 9.

And this Adversary is the man, that hath pretended Kindness of Love to undeceive the *Quakers* (p. 3.) But the Kindness he shews and Course he has taken to undeceive us, is, to Rail, Scoff, Jeer, Vilify and Reproach us, as his Language bespeaks. Whereby also his gross Hypocrisie in pretending such Kindness to us, is very obvious, and his Abominable Malice and Envy, as well as Falshood will further appear on many Particulars, before we have done.

Pr. Page 1. *Their Quakerism is a Compound of False Doctrine newly brought to Light, several Old Errors new vamp't; Anti-christian Popery put forth in a New Dress.*

Ans. What he calls *Quakerism*, is no such Compound of either False Doctrines, Errors or Popery; we have only his *Ipse dixit*, or *Say so*, no Proof, but what will make against himself, as one Guilty of Popery both in Spirit and Principle, a Persecuter, and therefore Popish, if not a Papist: A Spightful Incendiary against an Innocent People, who has acted the part of a Popish Incendiary.

Pr. Pag. 2. *My Design is only to remedy that Flatus or windy Spirit that troubles them.*

Ans. We own no such *Physicians* as he, who is thus possess'd with a *Scornful Spirit* and Diabolical Flatus, or Inspiration of Satan, which cannot trouble nor hurt us, as we attend on God in his Divine Breath or Spirit of Life given us.

Pr. *Lern't the Quakers nor any others believe that (by Answering Books according to their Folly) I do write one Syllable against the holy Ghost, or that I have scoffed the Quakers as being the Servants of God; I know very well Pietas non Patitur Ludum,* pag. 2.

Ans. It appears, he is Conscious to himself of Scoffing the *Quakers* however, and the Spirit by which they are led; but not as being Servants of God, or as led by his Spirit: How then? As Poor Deluded *Quakers*, led by an Erronious Spirit. Is this his Kindness of Love to Undeceive us, or his Pity towards us thus to Scoff and Scorn, as he has frequently and most shamefully done against us? O Insolency! How has he answered, what he says, that *Pietas non patitur Ludum*, Godliness admits not of Sporting with, it is not to be played with; and therefore the Impiety of this Mocking Agent about Religious Matters and about the Spirit is the Greater. The Proverb he here makes use of is like that *Ludere cum sacris Sanctis misere profana*, which the Pious and Serious minded cou'd never allow of.

Pr. *Their silly Quakerism. Their Praters — by their Followers are fondly doted on,* p. 2.

Ans. He Mocks on still, Rails and Reviles, but Reasons not as a man of any *Piety* or Religion.

Pr. *Ibid. Mahomet's Pigeon and the Quakers Spirit are both alike.*

Ans. This Comparison only suits an *Atheist*, and a Scornful, Fleshly Mind, that's void of the true Spirit's Guidance, which the *Quakers* believe and own.

Pr. p. 3. *I look for hard measure from my Neighbour Quakers for this Kindness of Love to undeceive them.*

Ans. He may very well expect some dislike from his Neighbour

bour *Quakers* for his Scoffing and Railing against them, and shewing his Malicious, Persecuting Spirit, while he most Falsely and Hypocritically pretends Kindness of Love to Undeceive them.

Pr. Ibid. *I have already been sufficiently, without any just Cause, black marked by them, a Judas, a Persecutor of God's People, a black Devil, a Porter of Hell, &c.*

Ans. If his Neighbours know him to be a Persecutor, yet he will not own, that 'tis the People of God he persecutes; he can easily equivocate here and say, 'Tis the Deluded *Quakers* that I have appeared against, and not Gods People: but if he persecute, or use them hardly, where is his Pity and his Kindness of Love to the poor Deluded *Quakers*? as he deems them. But if any has compared him to a *Judas*, a black Devil, a Porter of Hell, doubtless 'twas not without some great Cause, the concern'd Persons can give account and remind him.

Pr. Ibid. *I am not in the least induced to retaliate.*

Ans. To retaliate what? Ill Language or black Marks; and such he has plentifully retaliated. O Gross Hypocrisie!

Pr. Ibid. *The Readers Patience will be sore put to it to read such Impertinent, Rude, Ignorant, Blaspheinous, Corrupt stuff.*

Ans. Such stuff has this Adversary frequently uttered, as will further appear to his great shame.

Pr. p. 5. *Is it not high time for the King's Sacred Majesty to arise and Judge?*

Ans. Here he smells of a *Popish*, Persecuting Spirit, that would incense the King against us; but 'tis an Implicite Reflection upon the King, as if he knew not his time, when and what to judge, without the Priests Instigation.

S. II.] Pr. Ibid. *W. P's false Spirit doth put him upon writing in good Earnest against Christ God-man, a Distinct Person without us.*

Ans. This man's Lying Spirit hath put him upon a Slander against *W. Penn*, who hath not written against Christ as God-man without us, but demanded Scripture only for the Terms, *Distinct Person without us*, which yet he has not produced. Take *W. P's* own Explication in the Case, viz. " 'Tis



" 'Tis granted, Christ is a Distinct Being from the Saints; we never said, that Christ was not as well without us as within us; we never set any Limitations to Christ's Presence. This our Adversary has quoted, and yet renders W.P. as denying the thing intended, i. e. Christ, God-man; which is a gross abuse!

Pr. p. 5. *The Quakers Light within is not of God, for it prompts them to write dishonourably of God the Son.*

Ans. Our Light within is Christ's Light, we own no other; and it cannot prompt us to any such thing against himself.

Pr. p. 6. *The Quaker ushers in his Pestilent Discourse with some Truth concerning the Scriptures, which serves as a Blind for Fools.*

Ans. Pestilent Discourse is a Slander charg'd upon us, but not proved: The Truth of the Scriptures we have always desired through God's Assistance sincerely to improve in Principle and Practice, in Obedience to the Spirit of Truth, which leads into all Truth, and enables both to the Understanding, Belief and Practice of those Truths recorded in Scripture.

Pr. Ibid. *That the Spirit of Truth doth alone give true discerning; that the Light within ought to be the Rule of Faith and Practice; this is the Real Quakers Upstart, Rotten Doctrine, this Quaking Dotage is not yet Thirty Years old. This is the Real Quakers Golden Image, before which all (if they are so silly) should fall down and Worship.*

Ans. First, True discerning is a Gift of the Spirit of Truth, whether of Spirits or States. Secondly, Every one that doth Truth cometh to the Light, that his Deeds may be made manifest that they are wrought in God, John 3. 21. And Christ saith, Believe in the Light, that ye may be the Children of the Light. And therefore Christ's Light within ought to be the Rule of Faith and Practice; 'tis the Convincing and Discovering Rule and Guide. And this is no Rotten Doctrine, no Quaking Dotage, or Golden Image, as this Dark Priest both Scornfully and Blasphemously words it to his great shame, like a Dark Rebel against the Light, who knows not the ways of it, because he hath not abode in the Paths of it.

Pr. p. 7. *That this Quaking Foudling, the Light within them, may be set up for the Rule of Faith and Practice.*

Ans.

*Answ.* There is no true Faith and Practice without divine Illumination, enlightning the Eyes of the Understanding, how ever he scoff and abuse the Light within: His Envy is so great against the *Quakers*, that he will not so much as assent to the Divine Principle of Light in man, which flowes from the Life in the Eternal Word: *In him was Life, and the Life was the Light of men.*

S. 3.] *Pr. Ibid. W. P's best Reason, assisted with his Light within is Fondly at work to prove, that the Light and Spirit, and not the Scriptures, were the Rule of their Faith, that gave forth the Scriptures.*

*Answ.* Seeing he deridingly opposeth this, we must take him as believing or speaking the contrary, viz. That not the Light and Spirit of Truth within, but the Scriptures were the Rule of their Faith, that gave them forth: Gross Ignorance! as if the Scriptures were the Primary Dictator and Revealer of Scriptures, and not the Light and Spirit of God within: Contrary to plain Scripture; Holy Men of God spake, as they were moved by the Spirit of God. Surely, the Scriptures could not be the Rule, before they were; but the Holy Spirit was both the Mover, Rule and Guide in giving them forth.

*Pr. Ibid. Its matter of Lamentation, that the Quakers false Light, and their lying Spirit do counterfeit the true Light and holy Spirit, to decry the Scriptures from being the Rule of Faith and Life.*

*Answ.* Its matter of Lamentation, that such blind Guides as this, should keep People in Darknes, from the true Light and holy Spirit, under pretence of the Scriptures being the Rule of Faith and Life: Which though this be a main Article of his Faith, yet for this very Point he has not produc'd any plain Scripture, that saith, the Scriptures are the Rule of Faith and Life: Which if he cannot produce such proof for, they are not that only Rule, but rather a Rule or Instruction subordinate to the true Light and holy Spirit as directing to it.

*Pr. p. 8. Surely, this Quakers Light within burnt dim in his Socket: the Light within is no such Infallible Teacher as the Quakers*

kers brag of, like the Papists infallible Judge, its not without its gross Mistakes.

*Answ.* See, how again he blasphemously scoffs against the *Light within*, in his Comparing it with the Papists pretended *Infallible Judge*, wherein he is grossly mistaken, but so is not that *Divine Light* of Christ within, which we profess, believe and own; *In him was Life, and that Life was the Light of men*; Though men may Err, yet this Light cannot.

S. 4.] *Pr. Ibid.* The real Quaker is for, *Go teach, baptizing with the holy Ghost and with Fire*—— If this be not to turn People from Light to Darknes, from God to the Power of Satan, let the sober-minded Reader judge.

*Answ.* The true Ministry and Preaching of the Gospel in Spirit and Power, wherewith Christs Ministers were and are endued, was for the Conversion and turning People from Darknes to Light, and from Satans Power to the Power of God; which does no whit fall short of a Spiritual Baptism or dipping into the Name, Power and Life of the Father, Son and Holy Spirit. *Go teach, baptizing them into the Name*, &c. was a Commission by divine Power and Authority, and in the same was fulfilled, by Christs presence with his Ministers. *Lo, I am with you a'way, even unto the End*, said he; and therefore it was by virtue of Christ's Presence with them, that they were made Instrumental in baptizing with the Spirit. And this was not to turn them from Light to Darknes, as most ignorantly is alledged by this Priest.

*Pr. Pag. 9.* Surely, *W. Penn was at Oxford to Lick Glass-Windows.*

*Answ.* A scornful Detraction which shews the Pride of the Priest's Heart.

*Pr. Ibid.* It is the Judgment of a real Quaker that *Water-Baptism* is none of Christ's Institutions, and that Paul was of the same mind, which is a most gross mistake.

*Answ.* No Mistake at all, that Christ sent not Paul to Baptize, but to Preach the Gospel, as he himself expressly saith, *1 Cor. 1.* And this he gave as his most general Reason, why he baptized



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Baptized no more of them, than he did. And surely, his Commission was not short of the rest of the Apostles: Wherefore Water-Baptism was not included in it.

[S. V.] *Pr Ibid. That the real Quaker confesseth himself guilty of a base Doctrine, viz. That Justification by that Righteousness which Christ fulfilled WHOLLY without us, is a Sin-pleasing Notion.*

*Ans.* No such Confession of Guilt by the Real Quaker, who confesseth to Christ's Righteousness, both *without* and *within*, as 'tis received by Faith unto Justification, or making men Righteous: for he cannot own, that men can truly be reckoned Righteous or Just, while they have none of Christ's Righteousness within them, or while his Image is not at all renewed in them, nor they in any Degree sanctified. None are justified without living Faith in Christ Jesus; Therefore none are justified in an un sanctified State; so not *wholly* without them, especially if Christ's living Faith be the instrumental Cause of our Justification, or *Causa sine qua non*, without which there's no real Justification; he that believes not, is condemned already, though Christ (who is the Author of Faith) be the Principal Cause of Good to us.

*Pr. Ibid. The Papists call it a Putative Righteousness. This Justification by Christ's Righteousness imputed by Faith, which is a comfortable Doctrine, is basely murdered betwixt these two Thieves.*

*Ans.* He has here maliciously as well as basely slandered us called Quakers, in his Comparison; for we never denyed Christ's Righteousness as imputed or reckoned to us by Faith, taken in the Real Scripture Sense. But some Professors reckoning of it to men in an Unbelieving, Unconverted and Un sanctified State, or when no Good is wrought in them; in which State, I suppose, he dare not directly say, Men are justified; for without Faith its impossible to please God: and yet he says little or no less, if he tell us, that men are justified and acquitted before God by a Righteousness of Christ WHOLLY  
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without them; for that leaves no room for Christ's Righteousness to have any place within them for their Justification: And is not this a Sin-pleasing Notion?

I would ask, what that Righteousness, that Christ fulfilled wholly without them was? Did it not consist in his Obedience to the Father, and fulfilled in his Sufferings and Death? If this, then has compleated Justification *wholly without* men, then it must be compleated for all Mankind, for whom he dyed. And he dyed for all men, tasted Death for every man, for the whole World: What then? are all men, yea, the whole World, that lies in Sin, compleatly justified? by this Priest's Doctrine they must, if it be effected *wholly without* them. See now what Sin-pleasing Work our Adversary's run into! whereas Christ dyed for our Sins, and rose again for our Justification. Therefore 'twas not *wholly accomplished* by his Death.

Pr. pag. 10. *We are accounted Righteous before God ONLY for the Merit of our Lord and Saviour Jesus Christ by Faith. That we are JUSTIFIED by Faith only, is a most wholesome Doctrine.*

*Ans.* Here he joyns Faith to the Merit of our Lord in the Matter of Imputation, but then says, We are justified by Faith only. Well, to make the best on't, 'tis granted, that by Christ's Merit and true Faith in him we are Justified. Whence it therefore follows, that our Justification is not fulfilled wholly without us, unless our Faith must be wholly excluded, or shut out, as wholly without us.

Pr. Ibid. *The Case is sad, that IMPARTED Righteousness may not be retained, but Imputed Righteousness, like Ishmael, must be cast forth, yea, LOATHED, as a Sin-pleasing Notion; rejected, as that, which is Horrible Wicked.*

*Ans.* Here is an Abusive Insinuation suggested against us: We do not cast forth nor loath any Righteousness, that God for Christ's sake imputes to us, or reckons ours, through true and living Faith: We do not set Imparted Righteousness in Opposition to what is truly Imputed to us, because 'tis not truly

truly *Imputed*, unless *Imparted*. As that of *Faith*, which was reckon'd to *Abraham*, and is still to his Children, who are of *Faith*, and walk in his steps. But 'tis here granted, that there must be *Imparted Righteousness*, and that it must be retained; and therefore *Imputed Righteousness* not cast out, nor rejected. If not cast out nor rejected, then it must be retained within. So on the other hand I may justly argue, that 'tis sad, that *Imputed Righteousness* may not be retained, but *Imparted Righteousness* must be cast forth and loathed, as *Papery*. Or that we should be reckoned, as denying Christ's Merits or Deservings, while we are also asserting his inward Work, *Righteousness* and *Obedience of Faith* unto *Justification*; for these are not inconsistent.

Qr. To *William Penn's* affirming, that *Christ's Work* was two-fold, 1st, "To remit, forgive or justify from the Imputation of Sins past, such as truly repent and believe.

"2dly, By his *Power* and *Spirit* working in the *Hearts* of such "to destroy and remove the very nature of *Sin*, to make an end "of it, to finish *Transgression*, &c.

Pr. [To this the Priest answers, p. 11.] viz. *With this Distinction* he doth only play the *Mountebank's part*—This *Counterfeit Balsom*—he juggles—like the *Devil*; this real *Quaker* hath the *Knack* to deliver some *Truth* according to *Scripture*, that he may the better mannage his *Devilish Design* to put off his bad *Wares*.

Answ. 'Tis no *Mountebanks Part* or *Juggle*, to deliver *Truth* according to *Scripture*, nor hath the *Real Quaker* any *Devilish Design* therein; this *Foul-mouth'd Slanderer* is far louder in his *Charge* than in his *Proof*: the *Distinction* is honest and just; in the first, the *Merit*, *Dignity* and *Interest* of our Lord *Jesus Christ* is confess'd: In the second, is his *Power* and *Work of Grace* in the *Heart* unto *Sanctification* and *Justification* asserted, which does not oppose, but effectually speaks forth his *Dignity* and *Merit* for man's eternal good.

Pr. Ibid. The first part of this *Quaking Distinction* is very lame, the latter part full of false *Doctrine* to make *Justification*—by *Christ's Righteousness* without us a *Counterfeit Doctrine*, and



*Justification by Inherent Righteousness only*—Thus the Papists and Quakers are in a great measure Hail Fellow, well met; only the Quaker hath the Honour to be the more perfect Dotard of the Two.

*Ans.* Here is no Confutation, but Scorn and Perversion, which shews himself rather the Perverse Dotard: For Christ's Righteousness and Merit, as in himself (or as it was without us) is not excluded Remission or Justification from the Charge of Sins past, on Repentance and Faith. Nor is Justification wholly placed upon the inherent or inward Righteousness of Christ; but both are concern'd in man's absolute Justification. Only the Doctrine of *Imputation* to exclude or reject Christ's Inherent Righteousness in Justification of the Unrighteous, Unconverted or Wicked; this we oppose as unsound.

[S. VI.] And further, there is no such Correspondency between the *Papists* and *Quakers* in the point; for the *Papists* place the *Merit* of Justification and Salvation upon their own Works after the first Justification by *Christ's Merits*, thereby rendering God indebted to them for their *Good Works*, Acts of Charity, &c. though done by his Grace.

The *Quaker* distinguishes between *Merit* in the strict sense (as used by the *Papists*) and obtaining *Acceptance* with God upon the Faithful Improvement of his Grace and Obedience of Faith: God accepts us in and for Christ's sake in our Obedience to his free Grace; but we do not thereby Merit, Buy or Purchase Salvation to our selves, as making God a Debtor to us in the *Papists* sense. For 'twas of his free Grace, that we are what we are, and that we obey and practise what's our Duty; For by Grace through Faith we are saved, not of our selves, its the Gift of God, to whom we must render the Praise of all.

*Qr.* Ibid. To *William Penn's* granting, such as Repent and believe, receive Remission or a Justifying from former sins through the Righteousness of God declared in & by Jesus Christ. But Compleat Justification is a making inwardly Just through a purging out of Iniquity, mortifying of Corruption, and bringing in Christ's Everlasting Righteousness. Pr.

Pr. [To this the Priest gives his Answer, viz.] *How can we have the Real Quaker a down-right Papist; he is professedly gone into the Tents of Rome; he is become a stout Champion under the Popes Banner. Behold this Real Quaker dabling in gross Popery.*

Ans. This is all a Slandorous and manifest Perversion; 'tis no Popery, but Scripture-Testimony to assert, That Compleat Justification is a making inwardly Just, through a purging out Iniquity, mortifying Corruption, making [the Soul to partake of Christ's Everlasting Righteousness, seeing that according to his Mercy he saved us by the washing of Regeneration and Renewing of the holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour, Tit. 3. And this is not a meriting Salvation by our own Works, in the Papists sence. For 'tis placed upon the Kindness of God in Christ, and washing of Regeneration.

Pr. Ibid. According to the Tenour of his words, Compleat Justification is a **MAKING INWARDLY JUST**, through a purging out of Iniquity, mortifying of Corruption, and bringing in Christ's Everlasting Righteousness.

Ans. And this Adversary hath said nothing in Confutation of this; he only recites and reviles our words, and rails at us, but Reasons not to our Conviction or Confutation. If to Justifie he *Justum facere*, to make Just (as some of his own Coat have confest, and that on the place cited, Tit. 3. 4, 5, 6, 7.) then this must be inwardly effected through a purging out Iniquity, and a bringing in Christ's Everlasting Righteousness, even through the washing of Regeneration. But see what the Priest offers to confute us in the Sequel.

Pr. p. 12. *Thus the Doctrine of the Church of England is trampled under foot, &c.*

Ans. He thinks he has gotten a strong hold in the Church of England, there is his Castle and Garrison to Confute the Quakers, by telling them, *Thus the Doctrine of the Church of England is trampled under foot*: but tells us not what that Doctrine is. But it seems, it is a Doctrine, that does not allow, that Compleat Justification is a making inwardly Just through a purging out Iniquity, mortifying of Corruption, and bringing

ing in of Christ's Everlasting Righteousness. As if he should tell us, That the Doctrine of the Church of *England* is contrary to this before-cited, i.e. That Compleat Justification is not a making inwardly Just, nor a purging out of Iniquity or Mortifying of Corruption, &c. but that Justification is *Wholly* fulfilled and compleated without men: they are compleatly Justified by Christ's Merits, while inwardly Unjust, and their Iniquities unpurg'd out, their Corruption unmortified, and Christ's Everlasting Righteousness excluded, or wholly shut out of them. At this rate this Person may reckon himself one compleatly Justified, whilst a Persecuting, Malicious, Scornful Spirit remains in him, whilst he is a Railer, a Persecutor, a Scornor and Oppressor, &c. but herein he is highly guilty of that Abomination, which he that justifieth the Wicked, and he that condemneth the Just are guilty of. As also, I must tell him, He has in this matter apparently wrong'd the Doctrine of the Church of *England*, and several of the Eminent Doctors thereof, who have not only in their Prayers but Preaching called for and urged a Real Righteousness both Inherent and Practical to constitute men Just and Righteous, and Acceptable to God, and have flatly opposed the *Imputarians*, *Calvinists* and *Antinomians* in their asserting Persons imputatively Righteous and Justified, while actually Unjust, Immoral, &c.

S. VII.] Pr. Ibid. *But the worst is yet behind* [And what is it?]

† W.P. † *If not, then to exclude this,* \*and yet conclude \*men compleatly justified, by what Christ hath done \**wholly without*, is a Doctrine of Devils, for it leaves men in an Impure state, and allows the Devils Kingdom to continue in Being.

Pr. [Priest Answers] p. 12. *These Quaking Lines, according to this Quakers base words in Print, the Church of England doth hold fast that, which is a Doctrine of Devils, &c. a base Aspersions cast on that Church, which is beautiful in the Eyes of all sober Christians.*

Ans. He wrongs the Church of *England* again: he would bring in his *Antinomianism*, and satten it upon the Church of *England*,



*England*, as if it were Authentick in the Church of *England* to exclude Christ's Everlasting Righteousness, and deny inward Purging and Mortification in the point of Justification; and as if to conclude men compleatly Justified, by what Christ hath done wholly without, while they are both Unjust, Unpurged, Unmortified, Corrupt and Wicked, were good Profound Doctrine in the Church of *England*; or to conclude men compleatly Justified, while the Devils Kingdom is in being in them: For opposing this he calls and clamours most Hideously against *W. Penn*, crying up the Doctrine of the Church of *England*, the Church of *England* against him, but has most shamefully abused that Church with his *Antinomianism*.

*Pr. Ibid. Christ's Righteousness wholly without.*

*Ibid. Made ours by Faith, a Doctrine of Devils. How base is the Light within W. P!*

*Ans.* If Christ's Righteousness be made ours by Faith, then 'tis not wholly without. This Priest is inconsistent here, One while 'tis wholly without, another while 'tis made ours by Faith; the latter is true: No Doctrine of Devils, as most wickedly he hath charged the Light within. For true Faith and Christ's Everlasting Righteousness are Inseparable. This Faith has its Righteousness from Christ, and is attended with true Obedience, good Works and holy Conversation. 'Tis a Heart-purifying Faith, a Justifying Faith, a Faith by which we see him who is Invisible, and bring forth Fruits to him: Let's see if our Adversary dare deny this.

[S. VIII.] *Pr. Ibid. Surely, it is high time for the Kings Majesty the Defender of the Faith, to gird on his Sword; those that make so bold with this and other Truths, are but like stinging Snakes in the bosom of Indulgence.*

*Ans.* Here this Incendiary would instigate the King in defence of his Antinomianism of Justifying men in their sinful and corrupt state, and to Persecute the *Quakers* for asserting that Christ's Righteousness, wherein the Saints are Justified, is not wholly without them, but they are inwardly Partakers of it by Faith, and through a Purging out Iniquity, Mortifying of Corruption,

ception, bringing in Christs Everlasting Righteousness; otherwise to deny or exclude this, saith the *Quaker*, and yet conclude men compleatly Justified wholly without, is a Doctrine of Devils, leaving men in an Impure state, and allowing the Devils Kingdom to continue. Because of this the Persecuting Clergy-man would have the King's Majesty to gird on his Sword; and what for? but to cut down this *Quaker*, that is for asserting a Real Righteousness of Christ within, and against the wrong Imputation of the old Antinomian. He is angry, that such are Indulg'd, that cannot favour the Devils Kingdom; he counts the King very faulty, and charges him highly, as preserving stinging Snakes in the Bosom of Indulgence, though doubtless he wanted Indulgence before he Temporized. But now this *Papish* persecuting Spirit in the Clergy-man wants to have the Miter set above the Crown; all that are not for his Turn, he would have them punish'd. He can assume the boldness to publish to the Nation, that the King harbours stinging Snakes in the Bosom of Indulgence. You have heard his Charge and his matter before, and what Refuges he flees to to maintain his Antinomian, Sin-pleasing Doctrines, and revile them that oppose him: he would fain have the Church of *England* and the Kings Sword to maintain him in that which is plain Repugnant and Abusive to the Church of *England*. Thus like a Temporizing Mercenary Hector and *Papish* Agent he has manag'd his Work, as will further appear to his shame, as a Hectoring Bravado, a scornful, proud, disdainful Person.

§. XI.] See what follows about a Book of mine, Entitled, *The Nature of Christianity*.

Pr. p. 13. [Upon my Confessing to Christ Jesus his Manhood and Divinity, the Priest saith, viz.] *Here's a parcel of good Words to gull unwary Readers—the Devil to promote Errors, hath alwayes used to dress himself, his Agents in the Garb of Truth—The Quaker will anon shew us his Horns, we shall ere long know him to be no tame Beast—His ill inspiring Spirit will appear; you may certainly expect from this Quaking Ramphlet most base pitiful Stuff.*

*Ans.*

*Ans.* Behold how his Boasts, Vapours, Insults, Hectors, Scoffs, Jeers and Contemns! but the frothiness, falseness and filliness thereof will more evidently appear in the Progress of our Controversie. It is not for any weight in his Words, that I cite them, but to let the serious Reader see the Image or Character of his proud and scornful Spirit.

*Ibid.* Touching my Opposing R. G's affirming a Justification and Redemption of Men, even while no good is wrought in them by any Light or Spirit whatsoever, and when no qualification is wrought in man by any Spirit whatsoever. [All this Passage the Priest leaves out, and only falls upon my latter Words concerning my calling in question R. G's Terms, viz. That God-man purchased and compleated Reconciliation, Justification, &c. with God at once without us (which I could not own to be a Scripture-Phrase or good Sense) Hereupon instead of any Convincing Confutation the Priest flies out in Railery and Reviling at his wonted rate. [Pr. viz.] That God purchased of God, an old Socinian Cavil. Thus the Light within is at unawares singing the old Cuckoes Song: Thus the Quakers *Ignis Fatuus*, &c. What a blind pitiful Elf is this Quakers Light within, that it cannot discern Redemption by Christ God-man, at purchase made without us!

*Ans.* Though he has herein revil'd me with Socinianism and a Cuckoes Song, and shamefully blasphemed the Light within, as an *Ignis Fatuus*, a blind, pitiful Elf, &c. This makes nothing to my Conviction, but shews that this Proud man glories in his Shame, Blindness, Scorn and Blasphemy, which is no convincing Argument. Let him call it what he will, I am not yet convinced, that the Phrase, viz. God-man purchased and compleated Justification with God at once without us, is either Scripture-Language or good Sense; why does he not produce us Scripture for it: for it renders God in the first place, as the Agent purchasing or buying Justification, &c. of God himself, and so over-looks and confounds or mis-placeth his Mediators Office, which as Man through God's Help he performed, as God hath said, In a Day of Salvation have I helped thee: he was made lower than the Angels in respect of his Sufferings; yet God the Father helped and supported him even in his Sufferings for Mankind.



Again, If the Father's Kindness to Mankind was no whit inferior to the Son's Kindness, or that they were both alike kind to Man (as 'tis not to be doubted) then it was in the freeness of the Father's Love that Christ came to redeem or purchase lost Man to God. It was by the Grace of God that he tasted Death for every man, and became a Sacrifice of a sweet smelling Saviour to God. But where the Priest sayes, *God Man purchased our Redemption of God*; this supposes him as God to be the chief Agent in purchasing Redemption of God: Can this mean any otherwise than that either God did so purchase or buy this of himself? or else, that Christ, as a God inferior to the Most High God, did buy it of him? which so much borders on *Socinianism*, denying the Deity of the Son of God, or that he is the Most High God, that I cannot be thus *Socinianiz'd*. For though Jesus Christ be both God & Man, in absolute and wonderful Union, yet those Works and Sufferings of his in the Flesh, which concern'd Man's Reconciliation, Eternal Redemption and Salvation, with Respect to his Merit and Dignity therein, they all related to Christ, as Mediator between God and Man; and as such he is called the *Man Christ Jesus*, and in these Considerations he is made inferior to the Father, as he said, *My Father is greater than I*: We have one Mediator between *God and Men*, even the *Man Christ Jesus*. It was as *Man* that he dyed, and gave himself a *Ransom for all*, and it was by this *One Man Jesus Christ* that the Grace and Gift of God hath abounded unto many; as *by man* came Death, so *by man* came the Resurrection of the Dead; this is Scripture Language and accordingly *Redemption* by Christ [as his giving himself for us, to *Redeem us from ALL Iniquity, from the Vain Conversation, from the Earth, &c.*] is truly owned by us.

Pr. pag. 14. *God the Son made Man, purchasing our Redemption of God the Father by the price of his own Blood, as God Incarnate.*

*Ans.* Now he has mended the matter; 'tis as he was made Man that he purchased, or rather obtained our Redemption. By his own Blood he entered once into the Holy Place, having obtained eternal Redemption for us. And this Redemption that he obtained for us, was our Deliverance

rance and Freedom from under Sin, Death and Condemnation, as the following words clear it. For if the Blood of Bulls and Goats sprinkling the unclean, sanctifieth to the purifying of the Flesh; how MUCH MORE shall the Blood of Christ, who through the Eternal Spirit offered himself without Spot to God, Purge your Conscience from Dead Works to serve the Living God. Hence it most clearly follows, that that Eternal Redemption, which Christ obtained for us by his Blood and Sacrifice without us, must be partaken of and enjoyed within us, by a real purging and sanctifying of our Conscience, as before. And since Remission of Sins, Redemption and Justification are attributed to the Blood of Christ, as Means or Cause thereof through Faith; it follows, that though these were obtained by the Sacrifice of Christ without us, they are effected and completed by him within us, for our absolute discharge from the Guilt of Sin, Condemnation and Curse, by a real Purging our Consciences, and Purifying of our Hearts by a true *Faith* in the Name of our Lord Jesus Christ, whereby we partake of the Effects and Benefits both of his Merit and Sufferings outward, and his effectual Work inward to our Salvation from Sin, and the sad Effects thereof.

He hath obtained Eternal Redemption for us, he hath gotten the Power thereof *for us*, that we might have it and enjoy it, through his effectual Work in us, in setting us free from the Bondage of Sin and Corruption: and this allows not, that men are compleatly justified and redeemed while *no Good, no Qualification is wrought in them by any Light or Spirit whatsoever*, as R. G. affirmed, and whose Cause this Priest has espoused, and therefore 'tis Chargeable upon him: wherein they have at once justified the Unclean, the Wicked, the Unbelievers, the Unconverted, the Impenitent, &c. and excluded the Light and Spirit of Christ, Faith, Repentance, Conversion, Sanctification, Humility, Sincerity, &c. (which are Inward Qualifications, and Fruits of the holy Spirit) from being concerned in this great Work and State of Justification and Redemption, contrary to Christ's own Testimony, Except I wash thee, thou hast no part with me.

Pr. pag. 15. *This Quaking Proteus turn'd into a Socinian*

*shape*—It is still no less than unscriptural, that God-man hath purchased all of God without—Farewell to the received Doctrine of the Church of England.

*Ans.* Quaking Proteus, a Fabulous Flout and Falshood. The Quakers greatly differ from the Socinians; both touching the Deity of Christ, and his divine Light in man; and Perfection in this Life, as owned by Quakers, not by Socinians. The Doctrine of the Church of England allows of no such Doctrine, as that Persons are compleatly justified while no good is wrought in them by the Spirit of Christ, and that under the Pretence of God-Man having purchased all of God without.

For even E. Stillingfleet, in his discourse of the Sufferings of Christ (against Socin. & Crel.) counts it an Opinion which few, who have consider'd these things, do maintain;

\* Let my Adversary reconcile his Doctrine to this of Christ's Satisfaction, as held

and none need to think themselves obliged to do it, which is, that Christ paid a Proper and Ridgid Satisfaction \* for the Sins of Men, considered under the Notion of Debt; and that he paid the very same which we ought to have done, &c.

by the Presbyterians, where he sayes, That Satisfaction made by Christ, God-Man, to God the Father's Justice, is a precious Gospel-Truth. Is not this such a Notion as Edw. Stillingfleet here opposeth?

And further saith, If the very same had been paid in the strict sense, there would have followed a Deliverance, Ipso Facto; for the Release immediately follows the Payment of the same, &c. But we see, that Faith and Repentance, and the Consequences of those two, are made Conditions on our parts in order to the enjoying the Benefit of what Christ hath procured.

And he further argues, and saith, We are to consider, that these very Persons assert that Christ Paid all for us, and in our Name and stead, &c. But above all things, it is impossible to reconcile the Freeness of Remission with the full Payment of the very same. It is impossible the same Debt should be fully paid and freely forgiven. And he counts, that they give the Church's Adversaries too great Advantage, who hold this Opinion built upon a Mistake, that Satisfaction must be such a strict Payment. However, let it be noted, That seeing Faith and Repentance,

and



and the Consequences of both, are made Conditions on our parts in order to the enjoying the Benefit of what Christ hath procured. It follows, that Justification and Redemption are not compleated wholly without us, or that men are justified and redeemed, while no Good no Qualification is wrought in them by the Spirit and Light of Christ; for Faith and Repentance are some Good wrought in us thereby.

Pr. Ibid. *No such thing discoverable by the Light within any Quaker, as that the Godhead and Manhood were joyned in one Person, who suffered, was dead and buried to reconcile his Father to us, and to be a Sacrifice not only for Original Guilt, but also for all Actual Sins of Men.* Ibid. *The Quakers deny Christ to be God-Man in one Person.*

Ans. 'Twas discoverable by the Spirit of Christ in the Prophets, that Christ should be called the Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, Isa. 9. 6. as also by the same Spirit and Light of it they did foresee his Sufferings as Man, and the Glory that should follow; and that thereby as a Sacrifice he should make a Reconciliation for Iniquity, and also that he should bring in Everlasting Righteousness, Dan. 9. And accordingly God was in Christ reconciling the World to himself: and it is as in Christ, who is truly God and truly Man inseparable, that God and Men are reconciled and in Union, but not so out of Christ, in their Unbelief, Sin and Transgressions.

S. X.] Pr. Ibid. *If this with his Fellow-Quakers were enjoyned by the King's Majesty, the Defender of the true Faith, to subscribe to the Thirty Nine Articles, then by their declaring their unfeigned Assent and Consent but to the two first Articles thereof, their False Christian Paint would soon fall off these Saints, Seed, People.*

Ans. This man's Hypocritical Paint is greatly defaced by his Scoffing and Flouting, and shamefully Belying us therewith: We hope to approve our selves True Christians, Saints and People of God, when he and such Temporizing Hypocrites and Scorners shall be had in universal Contempt for their Wickedness.

ness. As to the two first Articles, if that will either quiet him, or he thinks it may make for him, I can assent and subscribe to the substance of the two first, that is, "To the One, Living and True God, infinite in Power, Wisdom and Goodness, the Maker and Preserver of all things; and the Father, Son and Holy Ghost, as of one Substance, Power and Eternity.

"And to the Son, his being the Word, the very Eternal God, of One Substance, and that he took Man's Nature in the Virgin Mary, and that so he is one Christ, perfect God and Man, who as Man truly suffered, was crucified, dead and buried, and so became a Sacrifice for Reconciliation between the Father and us.

This, without any Equivocal or Reserved Sense, I can freely consent to, let my Adversary make what he can of it.

Qr. *G.W.* Now if Professors come not to feel and experience these Things or Works of Christ (viz. Reconciliation, Redemption, Salvation, Justification) fulfilled within them, they are but meer empty Professors and Talkers of them, without the true Life and Power of Christianity and true Religion.

[Priest answers, p. 16.] *They are Quakers in Heart, ill principled in Christianity, who do not see plainly, how this Quaker's Spirit hath put him upon playing the Sophister, as well as an Ignoramus in it.*

Ans. Here he counts us Ill principled in Christianity, Sophisters and Ignoramus's, for asserting, that Reconciliation, Redemption, Salvation, Justification, must be fulfilled within, as much as to tell us, that Professors possess the true Life and Power of Christianity without having these Works of Christ fulfilled within them, as if they were all wholly compleated without them, without respect to the Work of Christ within them. This is still his old Antinomian Notion, which he would father upon the Church of England; but how contrary not only to Scripture, but also to the Seventeenth Article of the Bishops, concerning those who are Chosen in Christ, let the serious Reader judge. The words in the said Article are these, viz.

"Wherefore they which be endued with so excellent a Bene-

"fit

"fit of God, be called according to God's Purpose, by his  
 "Spirit working in due season, they through Grace obey the  
 "Calling, they be justified freely, they be made Sons of God  
 "by Adoption, they be made like the Image of his Only Be-  
 "gotten Son Jesus Christ, they walk Religiously in good Works,  
 "and at length by God's Mercy they attain to Everlasting Fe-  
 "licity.

Here is as much said for me, as I can desire, to this Adversary's  
 Confutation; discovering not only his Abuse of the *Quakers*,  
 but of his own Church, in his pleading for a Justification of men  
 wholly without them, so wholly excluding the Works of Christ  
 from within, leaving them under the Dominion of Sin and Sa-  
 tan. But this is not all, but also in the said 17th Article there  
 are these words, *viz.*

"And such as feel in themselves the working of the Spi-  
 "rit of Christ mortifying the Works of the Flesh and  
 "their Earthly Members, and drawing up their Minds to High  
 "and Heavenly Things——servently kindle their Love towards  
 "God.

How plain is it that here is Confession to the working of God's  
 Spirit, even to the *feeling if it is within*, Obedience to his Calling,  
 being made Sons of God, conformable to the Image of his Son,  
 &c. included in the State of Justification, contrary to our Ad-  
 versary's WHOLLY WITHOUT. By which 'tis still  
 evident, how he has contradicted the Church of England in this  
 Point.

Pr. *There is not one Syllable of Redemption by Purchase to be  
 found in it, p. 16.*

Ans. He intends this of my sense of certain Scripture-  
 terms relating to Christ and his Work, pag. 8, 9. of my Book,  
*Nature of Christianity*; but herein he has shamefully belyed me.  
 For *Redemption* is found, and thus explained in it, *viz.* A Ran-  
 soming, Buying again, a Rescuing, or Recovering such as were  
 under Bondage, &c.

Pr. p. 17. *Not only ignorantly, but basely explain'd—they must  
 be felt and experimentally fulfil'd within Professors.*

Ans. No base Explanation to feel and Experience Justificati-  
 on



on, Salvation, &c. the Works of Christ fulfilled within. But this man shews his Baseness in contemning this; and his Contradiction to the Bishops Article before cited; else, what mean those words therein, viz. *Such as feel in themselves the working of the Spirit of Christ, mortifying the Works of the Flesh, &c.*

Ps. Ibid. Justification is altogether Popishly explained; a plain Instance, that the Quakers Light within is from Rome, below, and not from Heaven above.

This is an Abuse again, 'tis not Popishly explain'd by us. For though the Papists place the first Justification of men through the Means and Merits of Christ so be, when God finds no good Works to Reward, but Sins to Par-

\* Vide Rhemists Annot. in Nov. Test. on Rom. 2, 3, 4, 9, & 10. Chapters, and on 2 Tim. 4. Chap. Vers. 8. where they say, That all good Works done by God's Grace after the first Justification, be truly and properly Meritorious, and fully worthy of Everlasting Life, and that thereupon Heaven is the due and just Stipend, Crown or Recompence, which God by his Justice oweth to the Persons so working by his Grace.

don—unto such as have Faith in him, yet they hold a second Justification and Salvation through the Merits of their own Works by the Assistance and Co-operation of God's Spirit \* by which Merit or Meritoriousness of their own Works; they do not mean in a mild sence an obtaining acceptance with God, as by doing their Duty; but in a strict sence, that they have so deserved their Hire or Reward at

God's hand, as that they reckon God as a Debtor to them. Whereas we place the Merit, Deserving or Dignity wholly upon Christ, both in his obtaining Redemption for us, and his working in us that which is well-pleasing to the Father, and his enabling us to do those things that please him; wherein our Acceptance is wholly in him, both with respect to his Suffering for us, and his working in us, and his working by us; and what good we do by his Assistance, 'tis but our Duty, not our Merit; 'tis that wherein we obtain Acceptance through the Assistance of his free Grace; and not that whereby we can be said strictly to merit, buy or purchase Salvation to our selves. For what's of Grace, is not of Debt, as from God to us, we are Debtors

to him for Christ's sake, but he is no Debtor to us in his Gracious Rewards: For we have all that's good, Root and Branch from him, who hath ordain'd Peace for us, having wrought all our works in us; and we are bound to give thanks to God always for what we have and are, even by his Grace and Goodness in Christ to us.

[§. XI.] Pr. Pag. 19. *To believe and wait for the Life Everlasting after Death, is no Article of this Quakers Faith; this is a putting Salvation at a great Distance.*

Ans. This is a foul Perversion, as if I did not believe Life Everlasting after Death; whereas I only detected R. G. his Mistake on Heb. 9. 28. his making the Believers looking for Christ and his Appearance the second time without Sin to Salvation, to be a hoping and waiting for Salvation after the Bodily Death; whereas I intended a Salvation from Sin, and consequently from Wrath, that this Salvation ought not to be put off till the Life to come. For all that truly know this Appearance of Christ for this end, experience him to save them from Sin, and can truly say, *Now is come Salvation and Strength, and the Kingdom of our God and the Power of his Christ, Rev. 12.*

Pr. p. 20. *To affirm, that the Salvation of Sinners, yea, of the whole World, should be compleatly finished by Christ's Death upon the Cross above Sixteen Hundred Years since, this is strange Doctrine to this ill principl'd Quaker.*

Ans. If the Salvation of the whole World was compleatly finished by Christ's Death on the Cross so long since, what should hinder any man of Salvation? And if so compleatly finish'd, there is none like to miss of it; let them be as Corrupt as they will in themselves, there is no exception of Condition on Man's part. But if Salvation was so long since compleatly finished for Sinners, yea, for the whole World, why does this Priest so Rail against me and the Quakers? He should think by his own Rule, that we are compleatly saved as well as he. But if he says, that we want Faith, Christianity and sound Principles, and therefore are not saved, this still confutes himself, and grants an inward work of Christ to produce Faith, Christianity, &c.

for the completing our Salvation, although Christ dyed for all men.

Pr. Ibid. You see clearly, its no part of this Quakers Faith to believe, that Christ is the Son of the Virgin Mary.

Ans. This is an apparent Lye and gross Perversion; we have always believed the Scriptures, even in this very matter of Christs being born of the Virgin.

Pr. Ibid. This Quaker is bold to say to this Purpose, If any man believes, that Christ shall come at the last day to judge the quick and the dead, to adjudge the Righteous to Heaven, to condemn the Wicked to Hell, then he may look till his Eyes drop out, &c.

Ans. A Notorious Perversion again; I said nothing to this purpose against Christs coming to judge the quick and dead at the Last Day, but against my Opposer's putting off Salvation till after the Bodily Death, in reference to that Appearance of Christ without Sin to Salvation to them that look for him, and this on Heb. 9. 28. Upon which I said, "'Tis strange, that Salvation of Sinners, yea, of the whole World, should be compleated at once above sixteen hundred Years since, and yet to be so long after Death look't for, how long, is not known to thee, &c. Nat. Christ. p. 29. Here is not one word in opposition to Christs coming to Judgment. But what was argued by me in this Case, was in respect to the Salvation of Sinners, and Christs Appearance to save from Sin. For but in page before I mentioned his Saving us by the Washing of Regeneration and Renewing of the holy Ghost on Tit. 3. 4, 5, 6.

Pr. p. 21. As for Christs Righteousness without us made ours by Faith, this is the Doctrine which is disowned by this Papal Quaker.

Ans. This is False again: for whilst we own a Life and Living by the Faith of the Son of God, how can we disown his Righteousness that is made ours by Faith? When 'tis made ours, we partake of it, though it was without us in him, before it was in us by him.

S. X I L] Pr. Ibid. In this Quaking Account of Justification, what hath this Quaker said more, which the Council of Trent hath



not determined to his hand? viz. Council. Trid. Cap. 3. Sess. 6. Cum ea renascentia per meritum passionis ejus, gratia, qua justificantur, illis tribuatur (Which he thus Englisheth) Together with the New Birth through the Merit of Christ's Passion, Grace, whereby they are made Righteous, is imparted to them. Cap. 7. Sess. 6. Justificatio est & Sanctificatio & Renovatio interioris hominis per voluntariam susceptionem gratiae (As he interprets) Justification is both the Sanctification and Renovation of the inward man by Grace received. [He should have said, By the willing or free receiving of Grace.]

Ans. And what does our Adversary infer from hence, but that Quakers and Papists agree together in the point of Justification by inherent Righteousness? And yet he cannot deny, but the Merit of Christ's Passion is confest to in the point. But it seems he would not have the New Birth concern'd in the case, or that Grace that makes us Righteous should be imparted to us (and so included and joyned with the Merit of Christ's Passion in this great point of Justification) or that Justification should be both the Sanctification and Renovation of the inward man by Grace received. If these be not offensive to him, why does he clamour against the Quaker for agreeing with the Council of Trent in this point? as if his citing the Council of Trent, having determin'd a point to the Quakers hand, or which Quakers own (though they never received it themselves) and which he himself does not at all confute, were enough to knock down the Quakers at one Blow. Whence it follows, that where the Council of Trent grants the Merit of Christ's Passion, which the Papists place men's first Justification upon without Works, Christ's Merit or deserving herein must be opposed, because the Council of Trent and Papists hold it. Is not this learned Logick? Thus our Adversary has attempted to knock down the Quaker, because the Council of Trent and Papists hold divers Errors (but Papists render their own good Works after the first Justification strictly meritorious of Heaven, which the Quakers do not) therefore we must not hold any Truths, which they intermix among their Errors, but be branded & derided for Papists, Papal Quakers; such kind of arguing favours more of an Atheistical Spirit than of a Christian. And

such measure have we from our Adversary. But his main Design is, to oppose the Saints being made Righteous by Grace imparted to them through Christ, and to impose upon us a Justification, or rather his false Imputation thereof without either Sanctification or Renovation of the inward man by Grace received, seeing he has espoused the Cause of such as affirm *Justification and Redemption of men, while no good is wrought in them*, and that these are fulfilled or compleated **WHOLLY WITHOUT THEM**. And yet to his own Confutation has granted, that Righteousness must be *imparted and retain'd* (in his 10th page) but here because the Council of Trent has confest unto *the New Birth*; and that *the Grace that makes Righteous, must be imparted to them* (rendring the Merit of Christ's Passion as a means thereof (which is an Undeniable Truth) I must be revil'd as a *Papal Quaker*, and this *Inherent Righteousness* in the New Birth, though wrought by the Grace of God opposed, as to our Justification. Thus my Adversary has not only Absurdly argued against me, but *Atheistically* set himself against the Work of Christ inward, by invalidating of it, reckoning Persons justified *Wholly without* (which must be) whilst they are wholly Unjust and Poluted within, or *when no good is wrought in them*; else what does all his Quarrel against us amount to? But he Glibly goes on in his Comparison between *Quaker* and *Papist*, as followeth.

Pr. Ibid. *They do both disclaim the works of the Law before Grace received.*

Ibid. *Works not done in Christ the Seed do not justify, says the Canting Quaker.*

Ibid. *Justification is the Sanctifying of the inner man by Grace received, say the Papists.*

Ibid. *The Righteousness by Faith is when the Law is performed in us by the Works of the Spirit, saith the Quaker.*

Ibid. *By Grace received in the New Birth, are we made Righteous, say the Papists. Thus the Light within, which guides the Quaker to Scribble concerning Justification, is nothing else but TRENT POPERY, infused into them by subtil Popish Priests.*

Ans. We have nothing but his Comparison and Reviling here.

Here for Confutation. The matter is answered before: I would ask this man, *First*, If he does not disclaim the Works of the Law before Grace received? *Secondly*, If works not done in Christ do Justifie or render any Just? If he says, No, why does he Scoff and Cry out, *Canting Quaker*, so saying, they do not? *Thirdly*, Whether any do partake of the Righteousness by Faith without Christ's fulfilling the Righteousness of the Law *in them*, according to Rom. 8. 4. For *its them* that are in Christ Jesus, who walk not after the Flesh but after the Spirit, to whom there is no Condemnation, and *In whom* the Righteousness of the Law is fulfilled. And this does not make void Christ's Passion or Suffering for man, and fulfilling the Law in his Person without us; for therein he was not only a Perfect Pattern of Righteousness, but also came to condemn sin in the flesh, and by his Sacrifice to make an Attonement and Pacification to stop the Wrath, and suspend the severe Execution of the Law (which man had incurred) and to make way for Remission to us, that we might be the more engaged to him to follow him in Spirit, and come under the New Covenant terms. But the Priest concludes with a notorious Falshood about what we write of Justification, *as being infused by Popish Priests*. This is a Wicked Slander, for the work of the New Birth being made inwardly Righteous by Grace received in Christ, the sanctifying & renewing the inner man by the holy Spirit; these we never learned of the Popish Priests, nor ever were we discipled by them, but by the blessed operation of the Spirit of our Lord Jesus Christ, through Faith in his Name, according to the Testimony of himself & holy Apostles most plainly intimated in these Scriptures, *Except a man be born again, he cannot see the Kingdom of God. Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God*, John 3. 3, 5. And, *If I wash thee not, thou hast no part with me*, said Christ to Peter, John 13. 8. And, *According to his Mercy he saved us by the Washing of Regeneration, &c.* Tit. 3. 5, 6. And also, see 1 Cor. 6. 11. where both Washing, Sanctification and Justification are said to be in the Name of the Lord Jesus, and by the Spirit of our God. And even *Erasmus* in his Paraphrase, on Acts 13. 38, 39. saith expressly, "*Through this same Jesus each man,*  
*"witho u*



“without respect of any Person, or else offence, hath Righteous-  
 ness or Justification and Innocency proffered unto him, so that he  
 believe the Promises of the Gospel. Note, Surely then these  
 are proffered to be received. Therefore this Adversary's say-  
 ing, That the Quakers have a Pope in their Bellies, and that the  
 Quaker his Lines are hammered out upon his Popish Anvil, as  
 in pag. 22, 24. These are some of his Abominable Scurrilous  
 Slanders; such Temporizers as he are more like to have a Pope in  
 their Bellies, that for their Bellies can Temporize, Change and  
 Turn their Coat in Religious matters. And how like a Popish In-  
 cendiary has he acted, in rendring the People called Quakers so  
 guilty of Popery, as if he had a Design to carry on for the Popish  
 Interest, either by endeavouring the Quakers Destruction, be-  
 cause of their opposition to Popery, or else by encreasing the Num-  
 ber of Papists by adding the Quakers thereto; or rather fallily  
 rendring the Popish Interest far bigger than it is. Besides, he  
 grossly mistakes, as well as shallowly argues about Popery, in his  
 rendring some Truths, which the Council of Trent held to be  
 Popery; whereas Popery is the Grass, Erronious, Idolatrous and  
 Superstitious part of their Doctrine and Religion, and not any  
 Scripture-Truths that they hold. But this man, it seems, where  
 they hold the New Birth and the Renovation of the inner man,  
 &c. as necessary to our Justification, this he'll deem Popery, be-  
 cause held by the Council of Trent.

But further, Though Christ dyed for all, all are not Par-  
 takers of the blessed Ends and Benefit thereof, but those to  
 whom it is communicated; for, unless in Adam they were fallen  
 and degenerate, so as to dye (in their own Injustice) unto  
 Righteousness, they should not be unjust; so unless they be  
 regenerate in Christ, they should never be justified and live to  
 him.

Council of Trent, chap. 3. Sess. 6. Unless they were born again,  
 in Christ they should never be justified [Then it follows] because  
 that Regeneration is given to them by the Merit of his Suffering, by  
 Grace received, whereby they are made Righteous.

What Protestants ever denied this? that only the Regenerate  
 had the Benefit of Christ's Sufferings, and that Regeneration

was given freely, and that thereby they were made Righteous, or Sanctified, or Repentance wrought in them, and Newness of Life.

By Grace we are saved (saith Paul) through Faith, and that not of our selves, it is the Gift of God.

This Man appears in this Point an Adversary to the Papists and Protestants, that are not Libertines. And the Charge is true against him, that the Papists untruly bring against the Protestants (viz.) of Libertinism.

And at this rate he may as well invalidate much of the Doctrine of the Church of England, so much applauded by him, for that she holds the same Truths, which in divers things the Church of Rome holds, and both have recourse in many things to the same Authors and Fathers for their Assertions. And in this very Case of Justification inwardly, the Rhemists in their Annotations on Rom. 3. 22. cite St. Augustine speaking thus, 'The

'Grace of Christ doth work our Illumination and

'Justification inwardly also. And again, 'He gives

'unto the Faithful the most secret Grace of his Spirit

'viz, which secretly he poureth into Infants also. And again,

'They are justified in Christ that believe in him, through the secret

'Communication and Inspiration of spiritual Grace, whereby every

'one learneth to our Lord. And again, 'He maketh just, renewing

'by the Spirit and Regeneration by Grace.

And also a Person of note, who lately wrote the Book, entitled,

'The Middle Way of Perfection, with indifference between

'the Orthodox and the Quaker; he vindicates us in this very Point

'of Justification as it is, from the Charge of the Law and the

'Charge of the Gospel, confessing, 'That our Faith and Repentance

'is our Righteousness in regard to the Gospel; but Pardon of Sin,

'together with this Righteousness, so both into universal Justification,

'on, p. 5. And also pleads for God's justifying us by this Right-

'eousness that is by Faith, and Evangelical Obedience. And

'farther (saith he) 'I do not find that the Scripture doth denomi-

'nate or pronounce any one Righteous, or a Just Man, from one end

'to another, upon any other account than his doing Righteousness.

As also saith, 'That all Protestants grant the Constitution of a

'real

'real true Righteousness, according to the Covenant of Grace, pag. 15, 16. And grants 'A having the Righteousness of a perfect Heart for Justification, and yet no man justified but by the Grace of God through the Redemption which we have in Christ Jesus, pag. 26. And also confesseth, 'That we have their Divines on the blind side, and that the Orthodox are quite out, that will have 'any justified without a Righteousness that is perfect, according to the Law, that justifies him, i. e. the Law of Grace, pag. 26. And confesseth also on St. Augustine, 'That 'tis possible for a Man to attain to such a perfection, as to live without Sin by Grace, or the special Assistance of God's Spirit; granting it also to be our Duty.

But our Adversary tells us, That it is an old Popish Trick to assert Justification by Works of the Spirit, p. 23.

Thus he still persists in his Antinomian, Libertine, Sin-pleasing Principle, to shut out the Work of the Spirit from Justification, that Impure and Poluted Persons may be deemed Just and Righteous under the Notion of Imputation; contrary to the most Moderate and Learned of all sorts, both Protestants and others, and contrary to what's before-cited out of their 17th Article, for the Spirit's working in due season, and mortifying the Works of the Flesh. (And I would know, where ever any Protestant Writers of note did charge the Council of Trent with Ropery on the two Passages before cited out of the said Council against us) As also contrary to many Passages in the Common-Prayer or Service Book, as in their Absolution to be pronounced by the Priest, viz. 'That Almighty God hath given Power to his Ministers to declare and pronounce to his People, being penitent, the Absolution and Remission of their Sins, he pardons and absolves all them which truly repent and unfeignedly believe, &c. Wherefore we beseech him to grant unto us Repentance, and his Holy Spirit, that those things may please him which we do at his presents, and that the rest of our Life hereafter may be Holy.

But with what Heart or Faith can our Adversary thus pronounce or pray, when he neither believes a Purity of Life, nor grants Repentance and such unfeigned Belief to concern our Justification, while he shuts out the Works of the Spirit there, as



he hath done? surely he pronounceth and prayeth what he believes not but from the Teeth outward.

And also let it be noted, how Inconsistent our present Adversary is with the Sermon preached before the Lords in Parliament upon the Fast day, *February 4. 1673.* by *Herbert Bishop of Hereford*, where after he has exclaimed against the *Vice Debauchery, Pride and Luxury, the abominable Lust, Excess and Superfluities* of our Times, he earnestly presseth and urgeth upon their Consciences "*For Humiliation, Weeping, Mourning, Fasting, mortifying their Carnal Bestial Lust, that so God from his Mercy-seat might look down with Compassion upon them, and pardon all their Crying Sins; and then God would Bless them, &c.*" Here he did not preach Pardon, Peace, Blessing or Justification to them, if they continued in Sin. And further plainly saith, "*Now that Sin is more hateful unto Christ than any Sufferings is evident, because he endureth all these to take away Sin. Christ could endure the greatest Torment in the World, but cannot endure the least Sin; for Sin is not only hateful, but a flat Contradiction unto God: for God is Holiness. Can we be such ungrateful Beasts, such savage Wolves, such cruel Tygers, such bloody Monsters, as yet to crucify him afresh, and put him again to open shame? God forbid! But let us rather scourge and crucify the old Man, that hater of this our blessed Saviour.*" Thus far the said-Bishop, with much more of this kind in his Sermon aforesaid.

I am perswaded, if the Bishops did see and rightly consider much of my Adversaries writing, and what Sin-pleasing, *Antinomian* Notions he would father upon the *Church of England*, they would conclude, that he had need to preach a Recantation Sermon, or otherwise, that he deserves to be degraded and Excommunicated. I have quoted the more against him of matter owned by the *Protestants and Church of England*, because he brags so much of that Church, as if she would shelter him in all his Deceits and Abuses.

**S. XIII.]** Fr. p. 25. *In this Quaking Ramble we find too much abominable Doctrine, viz. 1. No Hosanna due to Christ as the Son of Mary, no existing Bodily without us.*

F

2. *Jesus*

2. *Jesus the Son of Mary is not God our Saviour.*

3. *That Jesus Christ is not the Son of the Substance of the Father.*

*Ans.* In all these this Envious Priest hath most shamefully abus'd and perverted my Words, as may apparently be seen in the Book, Entituled, *The Nature of Christianity*, &c. pag. 40, and 41.

As *First*, About *No Hosanna*; a falshood. For I confess'd that the multitude cried, *Hosanna to the Son of David*, Matth. 21. 9. And ask'd, if *Hosanna* be not, *Save now, I beseech thee*? only I shew'd R. G. his mistake, that it was the Multitudes, that cryed *Hosanna to the Son of David*, which he placed upon his Apostles and all his Ministers in all Ages; whereas they all confessed his Deity as well as his Manhood, his being the Son of God, and the Root (as well as the Off-spring) of *David*. Yet I condemn not their *Hosanna to the Son of David*, who in simplicity of Heart cryed so. But yet that there is an higher Expression of Honour to him with respect to his Deity, and as the Eternal Son of God, and *David's* Lord, according to his own Testimony, when he questioned the Pharisees and Scribes, who called him the *Son of David*, viz. *What think ye of Christ, whose Son is he?* They said unto him, *The Son of David*: He said unto them, *How then doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my Right Hand, till I make thine Enemies thy Foot-stool?* If *David* then call him *Lord*, how is he his *Son*? And no man was able to answer him a Word, neither durst any man (from that day forth) ask any more Questions, Mat. 22. and Mark 12. 35, 36, 37. Did Christ herein deny himself to be the Son of *David*, or of his Seed according to the *Flesh*? no sure; no more have we. What I writ as before was in relation to the Honour due to Christ, as the Eternal Son of God, which the Pharisees allow'd not of, though they confessed him to be the *Son of David*, but were offended at his owning himself to be the Son of God, John 10. 36. and 19. 7. The Jews charged him with *Blasphemy*, and said, *He ought to dye because thereof.*

*Secondly*, The Priest has most shamefully belyed me, by inferring

ferring upon me a denial of the Deity of Jesus Christ, as if I denied him to be God our Saviour, which is a gross Lye; for I have in plain words confest, that the holy Prophets, Apostles and Ministers pointed and testified unto Jesus Christ both  
*as Man born of the Virgin, to his coming in the Flesh,*  
*and unto his Divinity and manifestation in Spirit.*

Nat. Chri.  
 pag. 40.

Thirdly, The Priest hath abominably belyed me in charging this Doctrine upon me, that *Jesus Christ is not the Son of the Substance of the Father* \* whenas I have plainly confest his Divinity, and the main drift of my Discourse is, that he may be chiefly honour'd and worshipped, as in respect to his Deity, Divine Power and Glory, as the *Eternal Son of God*. For that *Hosanna, and Adoration & Claim of Salvation, which some pretend only to Christ as the Son of Mary, or to him as the Son of Mary only, this I was not satisfied with, because it excludes his Divinity from that honour chiefly due thereto. And it was hereupon that I asked R. G. the Question; If he had so considered Christ to be God the Saviour, or the Son from the Substance of the Father? Which I asked not to deny him in either of these, 'twas far from my thoughts; but only to shew my Opposer his mistake in attributing all to him only as the Son of Mary. Thus far was I from denying the Deity of the Son of God, or his being of the Substance of the Father from everlasting, before the World was. As also I shewed, that they who called Christ the Carpenter; the Son of Mary, (and were offended at him) did not shew that honour and respect to him, that Peter did, who said, Thou art Christ the Son of the living God, though this can be no Denial of his outward Birth of the Virgin.*

\* Which also he sets down in his 10th Article as the Quakers believe, p. 147.

Mark 6. 3.

Nat. Chri.  
 P. 51.

Pr. pag. 26. They deny, that the Son of Mary is to be worshipped as God.

Ans. We do not divide Christ, though we distinguish between his Godhead and Manhood, viz. That though he be perfect God and perfect Man, yet inferior to the Father, touching his Manhood, as is confest in the Liturgy. And if any of us have denied, that meerly consider'd as the Son of Mary, he is to be



worshipped as God, I think, we should not be rendred Offenders, nor yet Deniers of his *Manhood* on this occasion: for men more Wise and Learned than our Adversary, have been

Vide Prest.  
Life Eternal  
pag. 44, 45.

of the same Judgment, see what D. Jo. Preston saith in this very point, viz. *How should we conceive of God in Prayer, seeing he is a Spirit, and a Spirit we never saw? What conceit and Apprehension of God should we have then, when we come to call upon his Name? We may not conceive him under any Corporal Shape, for he is a Spirit, and therefore they that think, they may Worship the Humanity of Christ dis-joyned, are deceived: We are not to Worship it as separated from his Deity.* [Thus far Preston.]

Pr. Ibid. To call Mary the Mother of God, is a Popish saying, not Scripture-Language: In this Quaking Discourse the Learned may observe many old Heresies revived—This Quaker's ugly Doctrine.

Ans. This is the man, that has been upbrading the Quakers so much with Popery, who himself now so much embraces their Language and Doctrine, that he is offended at me for saying, It is not Scripture-Language. But instead of proving that it is, the man belches and rages and scoffs against me, and takes it heinously, that I should Oppose or Question such a saying, as *Mary the Mother of God.* He has it over and over, as if it stuck upon his Stomach. He has it up as an Article of the Quakers unsound Faith, to say, *That Mary is not the Mother of God,* and that 'tis Popery to call Mary the Mother of God (in his Art. 10. p. 147.) and counts the Quakers Light within to be very DULL-SIGHTED, that it cannot discern Mary to be the MOTHER OF GOD, p. 26. But whence has he this Saying or Article of his Faith? Surely the Scripture is not his Rule for it; but 'tis probable, he believes herein as the Church believes. That 'tis a frequent phrase among the Papists to call *Mary the Mother of God,* we need not search Authors to prove it: And the English Colledge of Doway in their Annot. on Prov. 31. call her, *The most Excellent and Immaculate Virgin, Mother of God.* That Mary is called, *The Mother of my Lord* by Elizabeth; and the Young Child Jesus, *his Mother,* or the Mother

*Mother of Jesu*, in Scripture (which relates to him as man) I deny not; but no where in Scripture can I find, that she is called *the Mother of God*: Let him produce plain Scripture for it, and ends the Controversie.

Pr. p. 27. *Its against his Light within, it must be in his Eye, Popery to call Christ the Son of Mary, and Mary the Mother of God—Nay, 'tis Popery, which is commonly counted Anti-Christianism, to call Mary the Mother of God—Deluded Quakers—The Papists not so grossly deceived.*

*Ans.* The first part of this Passage is a frequent reiterated Falshood, to say, *'Tis against my Light within, or in my Eye Popery, to call Jesus Christ the Son of Mary*, according to the Flesh; for he was Miraculously conceived by the holy Ghost overshadowing her, and born of her. But I must confess, I like not the phrale, *Mary the Mother of God*; nor do I think it would be seasonable or effectual so to preach the Eternal God (that made all Things) to *Indians* and *Heathens* under such a Character, as having a Woman whom he made, to be his Mother: How many *Turks* or *Infidels* will they convince or convert to *Christianity*, by telling them of the *Mother of God*? Nay, do they not hereby rather lay a stumbling-block in their way? I do not think, that the Papists themselves would have more reviled and ranted against us, than this Priest has done, for but saying, to be sure, *it is not Scripture-Language, to call Mary the MOTHER of God*, crying out, *Deluded Quakers, the Papists not so grossly deceived.* Now he is wheel'd about to the *Papists*, other while Ranting and Tearing against them, like a Whiffling Brash and Boaster. Before, he would beat us down, as no better then rank Papists, for holding something determined in the Council of *Trent* about *Justification and Renovation of the inner man*, as if he needed no other Argument to knock us down, but the Council of *Trent* holds it, viz. The New Birth, Sanctification, *Renewing the inner man, by Grace received*, as necessary to our Justification, or constituting of us truly *Righteous* in Christ. And why may not this Priest rather be deem'd a *Papist*, or one as ready for their *Ave-Maria*, as he was for the *Common Prayer*

*Prayer* when he turn'd his Coat, whilst he is so fiercely contending for their Unscriptural Phrase before-cited? But then to

mend the matter, he limits *Mary's* being the Mother of God to the Son, according to his Man-hood, pag. 26. We may see here that there was need of this Amendment; \* whereas the Man-hood was not God; he was inferior to God the Father touching his Man-hood, as in their *Quicung; vult,*

&c. To his concluding this Passage with this scornful flout, viz. *Tremulus naviget ad Anticyras: This pitiful Quaker wants a Doss for his Pericranium.* I may rather, conclude this Priest is hastening towards Rome. He wants some Preferment, Power and Aid from the Pope to condemn Conscientious dissenting Protestants to Fire and Faggot; for he appears offended at the King's Indulgence; he counts him too slow for his turn, or not severe enough: Such Temporizing, Persecuting Priests are ready for Rome, to have the Miter set above the Crown, and the Temporal Magistrates subject to them, to do their Drudgery of Cruel Persecution, would be very grateful to them; for whatsoever they may pretend against Popery, they are fitted for it; the very Spirit of it, i.e. of Envy, Persecution and Pride has deep Root in their Hearts; they smell very strong of the Old Whores Cup, which they have deeply drunk of: 'Tis not their Pretences against the Word Popery that will excuse them, whilst they are in the very Spirit and Life of the thing Popery, Persecution, Pride of Heart, seeking Dominion over mens Faith and Properties also, striving to be Lord's over God's Heritage, who in his own Time will, without doubt, Debase their Pride, their Lofly and Revengeful Spirits.

S. XI V.] The Priest's next Quarrel is against a little Book, call'd, *A Primmer*, by S. Crisp and George Fox the Younger, in which he proceeds as followeth.

Pr. p. 28. *The Mischievous Design of this pitiful Primmer is to Poyseu them with Quakerism in their Minority.*

*Ans.*



*Ans.* A false Insinuation; no such Design in it, as to Poyson any, but to direct them to the *Light of Christ within*.

*Pr.* To diffuse Quakerism throughout the whole Body of the Nation, a Mischievous Design, if not timely prevented by his Sacred Majesty.

*Ans.* He would employ the King in his Drudgery still: but what way the King should prevent the spreading of that he calls *Quakerism*, he has not told us; very likely 'tis by some severe means, as Hanging the *Quakers* and Burning their Books (this Priest hath Malice enough for both) as if that would prevail more to the safety of Souls from Error than all the Priests Preaching or Arguments. 'Tis evident, how little Interest they have in mens Consciences. But then this course would honour the *Quakers* with Martyrdom, and raise greater enquiry after their Religion; and then it will be time for Persecuting Clergy-men to be silent.

*Pr.* Ibid. Books not so dangerous as this is have been burnt by the hand of the common Hangman.

*Ans.* He smells still strong of the old Whore's Cup, Envy and Persecution. But the Impartial Readers will see that his Book is more fit for such Execution, 'tis so filled with Scorn and Blasphemy against the *Light of Christ Jesus within*.

*Pr.* Ibid. The Author is gone to his Judge, so this Book deserves a black mark for his sake, and its Pestilent Doctrine.

*Ans.* Malicious and Blind Presumption; thus finally to condemn the Author as he has the Book; as if he were infallibly sure, that he is gone to utter Damnation. But see his Ignorance and Falshood in his proofs.

*Pr.* Ibid. This Quaking Primer begins with a Lye to corrupt Children's Minds [the *Light within*] which is no express Scripture phrase, is indeed a meer Fancy, the Real Quaker's Idol.

*Ans.* Gross Ignorance and Blasphemy! the *Light within* is no Fancy nor Idol; 'tis the *Light of Christ within*, God's insinuing in our Hearts, that we profess, that mens Minds may be turned from Darkness that's within them, to the *Light of Christ within*. That God hath shined in our Hearts, is express Scripture.

*Pr.* p. 28. Its false Doctrine to make the *Light within* to be the Teacher of the Fear of God.

*Ans.*

*Answ.* The Light of Christ within teacheth to depart from Evil, and to do good, to speak and practise Truth; and therefore the Fear of God is taught by it.

*Pr. Ibid.* In this Quaking Primer little Children are taught to take heed to the Light within them, that the Scripture—the more sure Word of Prophecy may not be regarded by them as their Guide or Rule of their Lives.

*Answ.* The more sure Word of Prophecy mentioned 2 Pet. 1. 19. is explained in the same place, what it is, *Whereunto ye do well that ye take heed, as unto A LIGHT that shineth in a dark place, until the Day dawn, and the Day Star arise in your Hearts.* And therefore it is a Light of Christ within, which directs and guides unto his inward Appearance, who is the bright and morning Star: It could not be the Scriptures of the Prophets, that was intended by this *more sure Word*; for they could not be more sure than that Voice, which Peter, James and John heard from the Excellent Glory, when they were with Christ in the Mount: Nor yet more sure than the Apostles Testimony. Wherein then lies the Comparison? but in that *Divine Word* or Light of the Son of God being more general and more near to them, than that Voice, though both true: This Word doth shine in many dark Hearts, that never heard that Voice.

*Pr. pag. 29.* Gross Popery; here is Deliverance from Condemnation, not by Faith in Christ's Merits, but by obeying the Light within, their worst Guide.

*Answ.* Here is gross Ignorance and Blasphemy against the Light of Christ within still: Christ did not oppose his own Merit, Deserving or Dignity by exhorting his Hearers to believe in the Light, that they might become Children of the Light; and if we walk in the Light, as he (i.e. God) is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ cleanseth us from all Sin, 1 John 1. 7. and this in relation to the Divine Light; for God is Light, vers. 5. Therefore this Light within is that whereby men may know the Benefit of Christ's Blood and Merit. But this Priest has here branded Christ's and his Apostles Testimonies herein with gross Popery.

Pr. Ibid. *Quakerism serves as a Stepping-stone for Popery in this Church and Kingdom.*

Ans. If *Papists* had not greater Hopes of making many of you Clergy-men swallow down *Popery* for Preferments and Self-ends, than they have of the *Quakers*, they would not be so confident in their Attempts. 'Tis easie for them to suppose, that a Temporizing Clergy-man (whose Conscience is benumbed, either by Avarice or Covenant-breaking) is a fit Agent to introduce *Popery* gradually, under some hidden Disguise or Cloak; as this Adversary can cry up the *Church of England*, and cry down *Popery*, while he looks and steers his course directly towards *Rome*, both in his Rage against dissenting Protestants, and asserting divers *Popish Doctrines*.

Ibid. *Qr. Primer*, p. 13, 14. 'Hearken not to the Deceivers, who keep you from the Light of Christ Jesus, believe them not that turn you from the Light; for they are not the Ministers of Christ.

(Ps. answers.) Here you may observe, how this Quaking Primer is mainly designed to foist these new Vessels by this bad Liqueur put into them. Other Teachers, whether, Arch-Bishops or Bishops, Priests or Deacons, are but Deceivers, no Ministers of Christ, to whom little Children are here taught not to hearken nor believe them.

Ans. How plain is it here, that by his making the Application to the Arch-Bishops, Bishops, Priests or Deacons, he has granted them to be such Teachers as keep Persons from the Light of Christ Jesus, and turn them from the Light; for such are they that little Children are taught not to hearken to nor believe, viz. Hearken not to the Deceivers, who keep you from the Light of Christ Jesus, &c.

Pr. pag. 30. *Abominable False Doctrine, that the holy Scriptures are not the Way to know the Truth.*

Ibid. *God's Ministers teach, that the Scriptures are the way to know the Truth.*

Ans. Christ saith, *I am the Way, the Truth and the Life; and the Spirit of Truth shall guide you into all Truth.* Where do the Scriptures say, They are the Way? Surely, they are not



Christ nor the Spirit, but testifie of both; which is no decrying of the holy Scriptures to allow the Spirit the Preference.

Pr. Ibid. *These Quakers are strangely fond of the Light within, so as to cry down the Light of God's own Word—This Quaking Dotage.*

Ans. No Fondness nor Dotage in crying up the Light of God's living Word within, which is nigh in the Heart (which is not to cry down the Scripture, as is falsely supposed.) *I have hid thy Word in mine Heart, that I might not sin against thee: 'tis a Light unto my Paths, and a Lanthorn to my Feet, saith David.*

Gr. Primmer, p. 16. 'Such are Deceivers, who preach for Money and Tythes; such cannot lead you out of Transgression; for they are in Transgression themselves: for Christ said to his, 'Freely ye have received, freely give; and Paul made not the Gospel Chargeable: but these Priests, that preach for filthy Lucre, deceive people.'

Pr. The Priest answers, pag. 30. *In this Quaking Primmer here is a base Charge drawn against all the Minist'ring Priests of the Church of England. Here these Quakers have fired their Beacon, that the Youth of this Church—may have timely notice to beware of their best Soul-Friends. Here the silly Sheep are slight'y counselled against their Keepers, that the Quaking Wolves may the better prey upon them.*

Ans. Here the Priest rages and rails, but defends not himself and his Brethren from the Charge of such being Deceivers as preach for Money and Tythes, and who being in Transgression not able to lead others out of it; only, he says, 'Tis a base Charge against all the Minist'ring Priests of the Church of England: as if he had told us, all the Minist'ring Priests of the Church of England do preach for Money and Tythes; and then cries out, *Quaking Wolves*, as if that were enough to clear him and his Brethren, and to be a deadly Blow to the Quakers. Who is it cannot see such Impertinency, Malice and Railery!

He tells us, *They are God's Priests and Ambassadors, by whom God doth beseech his Rebel-Subjects to be reconciled;* but proves it

not; we have only his Say-so: He should have proved his own and their Call to the Ministry. We deny that they are immediately called of God, either to be his Priests, Embassadors or Mouth: How should they be so Called that deny *Immediate Teaching and Inspiration*, and especially such, who scoff at the *Light within*, and the Spirit's Teaching, as this Adversary doth? And for a mediate Call, I deny that they have it from the holy Apostles or primitive Church of Christ in their dayes.

Pr. pag. 31. *Here little Children are taught to look upon all Teaching Priests as so many Deceivers, as those Hirelings that preach for Money and Tythes, which is a Lying Stander.*

Ans. No; this is mis-stated; for they are taught to look upon all such as preach for Money and Tythes, to be Deceivers, Hirelings, &c.

Pr. Ibid. *According to the baseness of these Quaking Lines is a shame for the King's sacred Majesty, the Defender of the true Faith, that such base Priests should be owned by him.*

Ans. Here for a shelter he would make the King a Patronizer of the Priests Cause, how Base soever any of them are in Preaching for Hire, and Cruel in Persecuting and Imprisoning People for Tythes: he thinks he argues stoutly in their Defence, to tell us, The King's sacred Majesty owns them; when, alas! his Majesty knows not a tenth part of their Baseness and Cruelty, who are guilty of persecuting his peaceable Subjects for their Bellies and filthy Lucre. And rather than not have their Covetous Ends answered, they'll throw a Man in Goal for the Value of a Tythe-Pig; they are so cruel and hard-hearted, many of them, that they value a few Tythe-Piggs more than they do Mens Liberties or Lives. I am perswaded such Priests will bring no Honour to the King.

Pr. Ibid. *Devilish Lessons, that the Scripture is not the Word of God.*

Ans. No where doth the Scripture call it self the Word; but in the Beginning was the Word, and the Word was with God, &c. and his Name is called The Word of God, *John 1. Rev. 19. 13.* Yet what the Scriptures call themselves, we call them so and own them to be.

Pr. pag. 32. *To say, that God the Father, God the Son, and God the Holy Ghost, are Three Persons, but One God; this is to speak we know not what, &c.*

Ibid. *To say with the Church of England, In the Unity of this Godhead there be Three Persons of One Substance, Power and Eternity, the Father, the Son and H. Ghost, is in this Quaker's Account the Doctrine of the World.*

Ans. That in the Unity of the Godhead there's Father, Son and Holy Spirit of One Substance, Power and Eternity, we do own and confess, according to the Scripture; but that these are Three distinct or separate Persons (as some have called them) we have no Scripture-Proof for these Terms. Why does not this man bring us plain Scripture-Proof in this Case? seeing he professes it to be his only Rule of Faith? Has he not given here great Advantage to the Papists, to tell him, that the Church is his Rule, and not the Scripture, in this great Article of his and their Faith?

Pr. pag. 33. *To prepare little Children to slight them (i. e. the Scriptures) as being unable to bring them to know God and Christ, and the Spirit of Truth; according to these Quaking Lines, St. Paul was mistaken, when he said, that the Scripture was profitable for Doctrine.*

Ans. 'Tis no preparing any to slight the Scriptures to testify of Christ, his Light and Spirit of Truth, as being the Way to know God, whom no man knows but by the Son's revealing him. And God, who commanded Light to shine out of Darkness, hath shined in our Hearts, to give us the Light of the Knowledge of the Glory of God in the Face of Christ Jesus. This is not said of the Scriptures, though as given by Inspiration of God, they are profitable for Doctrine, for Reproof, for Instruction, that the Man of God may be perfect, thoroughly furnished unto every good Work. Herein Paul was not mistaken; for the Man of God is Divinely Inspired unto the right Understanding and Use of the Scriptures: Therefore this Inspiration is the Ground of Divine Knowledge: The Scriptures are profitable by the help of this; through the Blessing of God hereby have we found Profit and Comfort in reading the Scriptures, which



which no man can without the BLESSING of GOD by his Spirit.

Pr. Ibid. *To Exalt the Quakers Idol, the Light within, little Children are here taught to slight the holy Scriptures, as a Dull Book.*

Ans. Here is both horrid Blasphemy against the Light of Christ within and a gross Lye, that little Children are so taught to slight the holy Scriptures; for they are told in the very words cited by this Priest, *That the Scriptures of Truth do declare of God, Christ and the Spirit of Truth*: and this is not to slight the Scriptures, thus to own their Testimony on the behalf of God, his Christ and the holy Spirit. The holy Scriptures may be made instrumental for our Profit and Confirmation through the Divine and Gracious Assistance of the holy Spirit, but not of themselves or without it.

His Comparison between *Papish Catechisms* and *ours*, and his telling us of *Papal Quakers*, that make their Followers two-fold more the Children of Hell, are both False, Infamous and Slanderous, and nothing like any rational Proof urged by him, but a continued persisting in his Abusive Railery and Reviling; for which the Lord rebuke him.

§. X V.] The Priest's next Quarrel and Railery is against William Smith's two Treatises, *Primmer* and *Catechism*.

Pr. pag. 33. *Both Primmer and Catechism are the fittest for Smithfield, to receive the Hang-man's Imprimatur.*

Ans. This same Envious Spirit, that is still finding Work for the Hang-man, to burn such Books, for testifying of the Light of Christ within, would no doubt both Hang and Burn us, if it had but Power: but God be thanked for putting a Limit to it.

Pr. pag. 34. *The Light Within, this Quaker's Fondling, is the Child's only Tutor to help him to know God, his Way and Truth.*

Ans. You may see, his Rage is still against the Light Within, which neither he nor the Devil shall ever be able to suppress, if they had Power to imploy the Hang-man against us. I would ask

ask him and his Brethren, if they think that any can know God, his Way or Truth, without the help of Divine Light? surely they cannot by continuing in Darkness.

Pr. Ibid. *As for the Scripture, which is given by Inspiration of God, as St. Paul saith, is able to make wise to Salvation.*

*Ans.* Pauls words are these; *And that from a Child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation* **THROUGH FAITH, WHICH IS IN CHRIST JESUS.** But these words, [*Through Faith which is in Christ Jesus*] the Priest hath disingenuously left out, as if the Scriptures of themselves without either Faith in Christ or Light from him could make wise to Salvation; whereas this was writ to Timothy, a man of God, a man in the Faith and Knowledge of God, a man that was partaker of the Gift of the holy Ghost in him, to whom it was said, *Neglect not the Gift that is in thee, the Unfeigned Faith that is in thee; stir up the Gift of God which is in thee, &c.* So that the Scriptures alone without Divine Assistance and Faith in Christ Jesus, could not make him wise to Salvation (but the holy Spirit alone could) nor be of that profit and advantage to him, but as he partook of that Faith which is in Christ Jesus. For Christ himself was the principal and chief cause of saving Wisdom and Knowledge, in whom all the Treasures thereof are.

*Quakers Primmer, pag. 5.* Such as are not Christs Ministers have their Power and Authority from Man, and each man a place of settlement, called a Parish: In that Parish they have Tythes, and a Law made by man to compel it? and if any for Conscience sake cannot give it them, then they Sue and Imprison them, and Spoil their Goods: and these are Wolves Child, that are let loose among the Lambs to rend and tear them, &c.

Pr. The Priest Answers, p. 35. *By this Quaking Father the Children of this Church and Kingdom are basely taught in a ridiculous manner to despise all Gods Ministers of what degree soever, throughout this whole Kingdom, from the Kings Chappel to the meanest Congregation we are all alike, none of Christs Ministers, like Jeroboams Priests or Baals Prophets (this Quaker saith) we derive our Authority from Man. The Consecration of Arch-*  
Bishops

*Bishops and Bishops, the Ordination of Priests and Deacons is no more but an Humans Invention, for they have their Power and Authority from Man.*

*Answ.* I shall need say little to these Passages, untill he gives us a better Consutation to clear himself and his Brethren, than only a re-citation of our Friends words, or his bare telling us, that they are God's Ministers. I deny that the Children are here taught to despise Gods Ministers, when they are taught to deny such Priests, as Preach for Hire and Divine for Money, and Persecute, Oppress, Imprison & spoil People in their goods for Tythes; I deny that such derive their Authority from God, or that the Consecration and Ordination of the Bishops, who are called Lord Bishops (who by their Office are made Great and Rich in the Earth, and their Parish Priests can shew any higher Power and Authority, then what's Human or of man, whether they be set up by Pope or Prince; and many Thousands are of the same mind with me, as being dissatisfied concerning them. Let them therefore shew us any Divine Authority or Power for their Consecration, Ordination and Commission, that we may be convinc'd thereof according to the holy Scriptures: Otherwise its but a pitiful begging the Question for this Priest to cry themselves up as Gods Ministers, Ministers of Gods Word, or Gods Priests, and to boast of the Kings Power on their side, and the Kings Chappel, and the Arch-Bishops and Bishops, as if that were sufficient to prove that they are Divinely authorized and empower'd, while this is his great Refuge, he has the King and Bishops on his side, and they own the Priests; therefore the Consecration and Ordination, Power and Authority is not Human or of Man, but Divine. What Real Christian or Rational man will own such Arguing as this, to prove the Commission Divine? And verily this is the best Logick and strongest Argument I can gather or naturally infer from this Priests Method to prove his Call, Power or Authority to preach in the Name of Christ.

*Pr. Ibid.* *An Hour-Glass measures the time of their Preaching, which their Eyes are oft upon—In this Quakers Eye they are no better than so many Hour-Glass Preachers.*

*Answ.* Its strange this Man should cite this passage against the



the Priests practice, and give us no better proof for it, then only the Recital of the Charge, and telling us, 'Tis a silly scandalous Charge, and that it is a shame that such base things should not signally be taken notice of; as if to incense the Magistrates to punish us, for saying, The Priest Preaches by an Hour-Glass, were Confutation enough for us, and proof sufficient for such a Practice. But what Scripture has he for preaching by an Hour-Glass? Come Priest, bring us plain Scripture for this your practice, or else never pretend the Scripture to be thy Rule of Faith and Practice.

*Quakers Prim. p. 10. The Scriptures are a true Testimony, of what the Saints are made Witnesses of; but the Spirit is the Rule unto them that gave forth the Scriptures.*

The Priest Answers, p. 36. *The Youth are taught by this Quaking Father, that the Scriptures are not the Rule of Faith and Obedience.*

*Ans. Come Priest, seeing 'tis an Article of thy Faith, that the Scriptures are the Rule of Faith and Obedience, and not the Spirit, as appears by the Tenor of thy Writing, let us have plain Scripture to prove this great Article of thy Faith, to wit, that the Scriptures are the Rule of Faith and Obedience: If thou hast not plain Scripture for this, then it follows, not only that the Scripture is not the Rule of thy Faith and Practice, but also that thy Position or Article in this case is unsound, as well as Unscriptural, and inconsistent with it self, that the Scriptures are the only Rule of Faith, &c. and yet no Scripture to prove they are so. But that they testify of Christ as the Way, the Truth, the Life, the Light, and that the Spirit of Truth is that which guides into all Truth; this is Scriptural. And further, 'tis very Uncharitable to condemn all Nations that have not the Scriptures, and that is the consequence of placing the Rule of Faith, Knowledge of God and Salvation only upon the Scripture, and not upon the Light of Christ within.*

*Pr. Ibid. Unto the Law and the Testimony, is no Rule for Children to walk by.*

Page 65. *By no means the Law and the Testimony, mentioned by the Prophet Isaiah, may now be our Rule—Hath not this man Quaked to purpose?*

*Ans.*

*Ans.* He still wrongs and abusively derides the *Quaker*; for Children are not so taught, that the Law and the Testimony is *No Rule* for them to walk by, whether it relate to the Law and Testimony of God, as outward in Scripture, or inward in the Heart; whether to the Law and Testimony of God by *Moses* as in Tables of Stone, or to the Law and Testimony of Christ as in fleshly Tables of the Heart, we cannot say of either, that *'tis no Rule* at all; for every Command or Precept from God or Christ, whether it be upon outward or inward Record, is a Rule in itself, for Instruction by the Spirit's Assistance. The Law and Testimony, as given by *Moses*, and as in Tables of Stone were a Rule to *Israel* after the Flesh (yet not to exclude the Word nigh them, even in their Hearts, or their hearkening to the Voice of God, for that was through all Dispensations) The Law and Testimony of the New Covenant, written in the Hearts of spiritual Christians, under the Guidance of the holy Spirit, must needs be their Rule now, who Worship God in Spirit. And further, the *Commandment* which is a *Lamp*, and the *Law* which is *Light*, and the *Testimony of Jesus* which is the *Spirit of Prophecy*, are not only the Principal Rule in the Hearts of Spiritual Christians (who are the Evangelical *Israel* and Inward *Jews*) but also of more Universal extent as to Nations then the Scriptures are. For when even those *Gentiles who have not the Law* (and yet) *do by Nature the things contain'd in the Law*; these having not the Law, are a Law unto themselves, which shew the work of the Law written in their Hearts, Rom. 2. 14, 15. So that the Scripture could not be their Rule who had it not, but the Law and Light of God and his Christ in their Hearts. And the Law and the Testimony within contain the Substance and Truth of what's written in Scripture, and will the more clearly and livingly appear, and be read in the Heart, as the Vail of Darknels, Sin and Corruption in man is removed and taken away in his Conversion and coming into the New Covenant Dispensation. On the words, *To the Law and to the Testimony*: I would Query, If this Testimony could be the Books of the New Testament, which this Prophet *Isaiah* referred them then to? No sure; how could they, when those Books were not then written?

Yet whoever obey and follow the Law and Testimony of the SPIRIT of Life in Christ Jesus within, such cannot Oppose, Slight nor Invalidate any thing of holy Scripture, but have real Union therewith, and be in the Life, Practice and Fulfilling thereof.

Pr. Ibid. *The Spirit that doth infatuate the Quakers, is the foolish Guide, whom this Quaking Father would have his Child to follow.*

Ans. What Blasphemous Folly is this against the Spirit of Truth, which the Quaker would have the Child, yea, and all Men to follow? which 'tis Horrid Blasphemy to charge with being an *Infatuating or Foolish Guide*; whereby he hath also abused and slighted Christ's Testimony and the Scriptures, which testify of the Spirit of Truth to guide into all Truth.

Pr. Ibid. *This Quakers Faith — to undermine the Scriptures, to render them good for nothing; for, saith he, the Spirit alone is to be minded in all things; therefore the Scriptures to be minded in nothing.*

Ans. He hath herein abominably belied the Quaker and perverted his words, though he himself has cited but a few Lines before, in the same page 36. viz. *The Scriptures are a true Testimony of what the Saints were made Witnesses of: This is no undermining nor rendering them good for nothing.* Again, from minding the Spirit alone in all things, it follows not, that the Scriptures are to be minded in nothing. He might as well have said, that nothing else upon any account is to be minded but the Spirit alone; howbeit, that the Spirit alone is to be minded in all things, as the Principal and most Eminent Rule, is true; yea, 'tis to be minded even in the reading Scriptures, or else they cannot be rightly understood.

Pr. p. 37. *The Quakers ill Spirit is to be minded in all things; this alone is the true Discerner betwixt Truth and Falshood; but pity those poor Children that have no better guide to follow.*

Ans. When the Quakers speak of the Spirit of Truth, this Priest will have it the Quakers ill Spirit: thus he Blasphemously perverts still. But that the Spirit of Truth is both the true Discerner and Giver of true Discerning betwixt Truth and Falshood, I suppose he dare not deny.



§. XVI.] Pr. pag. 38. *As for those Priests, that do warrantably use the Common Prayer-Book either in the King's Chappel or else-where (to speak this Quakers mind or sense) they are a company of dull Ignoramusses, they cannot pray at all; a sad Case, except it be in the Quakers Dumb Meeting, or amongst those that are acted by the Spirit of the Hat.*

*Answ.* The Quaker so called, was speaking of such Priests and Teachers as pray not with the Spirit nor with Understanding, and of some, that cannot pray at all, but as they have Made Prayers by others in a Book to read; and such it seems, he renders those Priests in the King's Chappel and else-where, so dull as that they cannot pray without Book; for he has made the Application with such a Reflection.

As for our Meeting, which he Scornfully terms *Dumb*; we therein wait upon God in his holy Fear, and have regard to the Motions of his good Spirit in his Worship and Service, both in our inward Attention, Meditation, Souls breathings unto God, Preaching, Praying to, and Praising our God, who is a Spirit and to be Worshipped in Spirit & Truth. I take his telling of the Spirit of the Hat also to be in Scorn and Contempt, & nothing at all of any serious Sence or Argument in it; he should have explain'd himself therein.

Pr. p. 39. *According to this Quaking Rant, is not the King's Majesty basely reflected on? Hath he not a dull Clergy to minister in his Presence?*

*Is not this Church, whereof he is a Nursing-Father, in a bad Case?*

*Answ.* I think this Priest hath Reflected on the King and his Clergy to purpose, while he has rendred them such, as do not pray with the Spirit, or as cannot pray without Book; for such was our Friend writing of, about which this Priest takes all this occasion. And why does he call the King a Nursing-Father of the Church? He rather means, as he would have him, the Nursing-Father of the Clergy, that they may feed upon the Fat, live upon Tythes and Forced Maintenance, Imprison and Spoil wa-

ny Innocent Subjects, that the Lofly, Domineering Priests may live in Pride and Fulness; which thing, doubtless, can be no Delight nor Advantage to the King, that the Priests should thus harrafs and destroy his Subjects, considering his divers Declarations for Liberty of Conscience and Toleration. But if the King should grant and cause a Law to be made to leave People free to their Consciences and Perswasions in that Case of Payment or Non-payment of Tythes, then I suppose this Priest would not so readily cry up the King as the Churches Nursing-Father. What the Prophet saith, *That Kings shall be thy Nursing-Fathers, and their Queens thy Nursing-Mothers*, relates not at all to any Persecuting Church or Priest-hood, but to God's own afflicted People, *Zion*, or Church of Christ in the Restoration and Gathering of the *Gentiles* thereunto, to whom he saith, *Thy Destroyers, and they that made thee Waste, shall go forth of thee*, Isa. 49. 17. So that when such *Persecutors* and *Destroyers* (as many of the Priests are) come to be removed, and the Hearts of Kings and Princesses come to be made tender by the Invisible Power of God, they shall be a Comfort as Nourishers and Relievers of God's afflicted People from their Oppressions, when the Beast shall hate the Whore and lay her Desolate, that she may no longer persecute nor drink the Blood of the Saints. So that this Prophecy of *Isaiah*, Chap. 49. 23. does not appertain to a Persecuting and Oppressing Priest-hood or Church, but to the Afflicted and Oppressed *Zion* and People of God in the Day of his Churches Restoration and encrease, even among the *Gentiles*.

Pr. p. 39. *Our Singing of Psalms in the Time of Divine Service, is as bad as our Preaching and Praying.*

*Answ.* Praises are not comely in the Mouth of the Wicked, their Prayers and Sacrifices God regards not; *If I regard Iniquity in mine Heart, God will not regard my Prayers.* You sing what you experience not in *David's* Psalms, Prayers, Complaints, Lamentations, &c. You falsely personate *David* in Conditions that are none of your own.

Pr. Ibid. *The Quakers, to the shame of true Christianity, are they only, who sing with the Spirit and Understanding.*

*Answ.* We do not say, that *Quakers* only sing with the Spirit and

and Understanding, but that the true singing is therewith. If this Priest pretends to sing with the Spirit, then I hope he will own the Spirit's Guidance in this point, and so to sing and pray without Book by the Spirit's Motion and Guidance: if he owns this to be concern'd in true Christianity, then why does he Revile the *Quakers*, so called, for owning the Spirit's Rule and Guidance? If he owns it not, then no Injury to tell him his Defect, wherein his Brethren are generally concerned.

Pr. p. 39, 40. *To mount the Baseness of Quakerism aloft, the singing of Psalms at Court in the King's Chappel, in the City and Country, in Cathedrals and Parish Churches, is a very prophane piece of Service.*

*Ans.* Their being sung at Court in the King's Chappel and in Cathedrals, &c. does not make the Service one bit better; 'tis not the Places, but the Hearts of men, that God looks at; if the Hearts be bad and wicked at Court, in the City or Country, in Cathedrals or Parish Churches (so called) God will never a whit regard their pretended Services for the sake of the Places; for he is no Respector of Persons, he regards not the Face of Princes: It is not the Kings Palace that will excuse men in offering Prayers or Praises from a polluted Heart; Iniquity at Court is Reproveable in God's sight, as well as in City or Country; 'tis Truth in the inward parts God requires.

Pr. Qr. Prim. p. 36. *Christ did not ordain sprinkling Water in a Child's Face.*

*Ans.* If he did, let's have Scripture proof for it, wherever Christ did ordain or command Infants to be sprinkled, or called that the Baptism: I am apt to be more than confident, that he has no Scripture to be his Rule in this Practice.

Pr. Priest answers. pag. 40. *We have quite lost Baptism, and the Lord's Supper in the Church of England—This Quaker doth boldly say, They rose from the Pope's Invention.*

*Ans.* The true and real Baptism and Lord's Supper, both in the Type and Antitype, did not rise from the Pope's Invention; but dipping or sprinkling Infants, and calling that Baptism, was imposed by Popes: I challenge him to produce plain Scripture proof for sprinkling Infants, if he can.



Pr. pag. 41. *Who can but laugh this Baal's Prophet to Scorn? or rather, who can but pity his great Ignorance!*

Ans. This Person is given more to Laughter and Scorn, than he is to Pity; but his Laughter and Scorn are but like the Crackling of Thorns under a Pot; for he laughs and scorns at such as truly own the Light and Spirit of Christ within to be their Guide and Teacher.

Pr. Ibid. *Let this be noted, that the Quakers own no other Baptism, but that which is in the Spirit, which certainly is NO SCRIPTURE-BAPTISM.*

Ans. The One Baptism, which the Quakers own, is the Baptism of the Spirit, testified of in Scripture: *There is one Faith, one Baptism*; Ephes. 4. *We are all Baptized by one Spirit into one Body*: and, As many as are Baptized into Christ, have put on Christ. For this man to say, *This is no Scripture-Baptism*, shews his great Ignorance as well as Error.

Pr. pag. 42. *Alas, poor despised Church of England! What's become of thy Two Sacraments, which are generally necessary to Salvation?*

Ans. Where is his Scripture for this Passage, for the word *Sacraments*, and for the *Two Sacraments necessary to Salvation*? If he cannot produce plain Scripture-proof herein, then the Scripture is not his Rule; but the Church is his Rule, as the Papists say. His Railing and crying out, *The Ugly Face of these Quaking Lines!* is no Proof for his Positions, but Reviling still.

Pr. pag. 43. *Who knows not, that a Material Church is a Place made by Men, and not by Angels?*

Ans. Where is his Scripture for a *Material Church made by Men*? or that a Steeple-house, or old Mass-house is the Church? He distinguishes not between *Ecclesia* and *Templum* here.

Pr. Ibid. *As for that Church which this Quaker calls a Living Thing, it is an Unlawful Conventicle, Ecclesia Malignantium, the Congregation of Evil-doers, with which this Church and Kingdom is too much pestered.*

Ans. That Church, which the Quakers call a living Church, is built up of Living Stones, whereof Christ is the Head and Chief

Chief Corner-Stone, no Unlawful Conventicle. He now talks like a Malicious and Popish Informer, that would incense the Magistrates to Persecution against us.

Pr. Pag. 44. *Not the King's Majesty on the Throne, nor the Peers of this Realm—does escape this Quaker's Lash.*

Ans. Neither the King on the Throne, nor the Peers of the Realm will be able to excuse this Priest in the great Day of God from his Hypocrisy, False Doctrine and Persecution.

§. XVII.] Pr. pag. 45. *This Quaker's Spirit is very blind, that did not help him to discern betwixt seeking Honour one of another, and giving Civil Honour one to another.*

Ans. Christ's words are plain, John 5. 44. *How can ye believe, which Receive Honour one of another, and Seek not the Honour that comes from God only?* Their Receiving, as well as Seeking Honour one from another, is condemned by Christ, as proceeding from Unbelief: but the Honour he pleads for, he explains, viz.

Pr. pag. 46. *To have the Hat put off, and Body to bow, or the Feet to scrape, this is Honour below, which this Quaker's Power of God seeks not; Mens scraping with their Feet, Women Courtesying and drooping—are by this rude Man censured, as being Apostatizing Christians.*

Ans. Why does he not produce Scripture for his Rule in these Postures, to prove, that they are that Honour that proceeds from above, and comes from God only? They are from below, if not from above. If the Scripture be his Rule, where is his Proof? These feigned Postures of Bowing, Scraping, Drooping, putting off the Hat, &c. to our Fellow-Creatures, do not gratifie an Humble Christian Spirit, but the contrary.

Pr. Ibid. *Till the poor deluded Quakers came on the Stage of this World, no man was so silly as to tax Hat and Knee Honour.*

Ans. This is more than he knows; other Conscientious Persons have scrupled that kind of Complement: and Mordecai could not bow to proud Haman.

Pr. Ibid. *According to these Quaking Lines, at Court it is not lawful to Kneel before the King, &c.*

Ans.

*Answ.* To Kneel, Scrape or Bow before the King, make: it never a whit more lawful in God's sight, nor any proof of being that Honour which comes from God only.

*Qr.* p. 47. True Honour is from the Heart, and not from the Hat—the Lord requires it not, but the Pride of Man seeks it (*viz.* to be honoured with the Hat, &c.)

(*Priest answers.*) *In these Lines this Quaking Father hath delivered abominable Doctrine against the King, the Lord's Anointed, &c.*

*Answ.* Why abominable Doctrine against the King? Is it against the King to honour and respect him as King and Supreme Magistrate from the Heart, and not with the Hat, as Men-pleasers? or to say, that 'tis the Pride of Man that seeks it? He would debase the King very low, as if he seeks such outside Complement, or insisted so much upon it. Thus this Priest, like a feigned Temporizer, would incense the King about a meer Complement.

*Pr.* *Ibid.* For neither Hat nor Knee-honour do belong to the King; Thou King Charles hath too often been used by some Rude Quakers.

*Answ.* Was it Rudeness in the Prophets and the Apostles to use the same Language, as *Thou* to a King? or for this Man to use it to God in his Prayers? or is it improper in it self? What a shameful Trifler is this Priest, who for the word *THOU* calleth us *Babel-Quakers*! p. 51.

*Pr.* pag. 48. *The Chief Magistrate the Fountain of Honour.*

*Answ.* God is the Fountain of all true Honour. Ye seek not the Honour that comes from God only.

*Pr.* *Ibid.* *The King's Majesty is outwardly Honoured by all Courtiers—with Heads bare, with Knees bowing in his Presence.*

*Answ.* Is this like a Minister of Christ's Work, to teach people Court-Complements? Let all serious Readers judge of this man's silly Insinuations.

*Pr.* pag. 49. *Plain Charles is Honour enough for the King.*

*Answ.* That's False, and Contradictory to what he has said before, *viz.* *Thou King Charles*; which is more than only *Charles*.

*Pr.*



Pr. Ibid. *This Quakers Spirit hath a Lye put into his Pen; for the Lord doth no where require, that we should Honour all men in him.*

Ans. I know no true Honour we can give out of him, if all true Honour come from him only.

Pr. Ibid. *I hope I may write without Offence, that here are Treason and Rebellion taught against our Sovereign — Suppose the King were a Proud, Heady, High-minded Man — this Quaker saith, there is no Honour due to him — without Goodness, no true Honour due to the King's Greatness — Abominable Stuff.*

Ans. The Reader may see, that this Cruel Priest's Malice and implacable Envy is great enough to Hang us, if he had power; but I never heard of such *Treason and Rebellion against our Sovereign* before, as either to say, that unto a proud, heady, high-minded Man (that is, meerly as a Person, abstract from all Dignities) though great in the World, there is no Honour due, that is, none of that true and real Honour which comes from God only: for God honours not such; but will debase them. Or to say, that the Lord requires not the Honour that is from the Hat, but the Pride of Man seeks it; true Honour being from the Heart. Where did you ever read of such *Treason and Rebellion against the King* before? It seems, this Priest would have us Hang'd for *Traytors and Rebels*, because we cannot give the Hat-Honour, Bow and Scrape to any great man's Person. Or because that unto a proud, heady, high-minded Man, though great in the World, there is none of that Honour due, that comes from God only (the Honour, sayes W. S. is given as due unto the Power) which is spoken in general, without any particu'ar Reflection upon the King's Person or Authority, as this Priest unjustly strains our Friend's words. Yet though we cannot Respect men's Persons with Hat and Knee-Honour, we respect their Places of Office or Dignity where God has set them, and regard them therein, as the King's Authority, that God has given him, and *him as King* we truly shew our honest and *Christian* Respect and Real Honour to (wishing also well to his Person) both as men fearing God, and eschewing Vice and Wickedness, being subject to the Power for Conscience sake.

Pr. pag. 50. *This Quaker's Doctrine tends directly to lay the Kings Honour in the Dust, to strike the Crown from his Majesty's Head.*

*Ans.* A malicious and slanderous Insinuation, to render us obnoxious to the Government, for testifying against that Honour (of the *Hat*, &c.) which is from below, and against Pride and High-mindedness that seeks it. We meddle not with the King or his Crown, or any real Honour or Respect that is due to him from *Christian Subjects*; our peaceable Conversations clear us herein.

[ S. XVIII ] Pr. Ibid. *It may be truly said, Beware of the Quakers; for, like the Jesuited Papists, they are not in Truth the King's Loyal Subjects.*

*Ans.* Thou lovest Lying, rather than to speak Righteousness; thou lovest all devouring words: O thou Deceitful Tongue! God shall likewise destroy thee forever; he shall take thee away, and pluck thee out of thy Dwelling-place and root thee out of the Land of the Living, *Psalms* 52: 3, 4, 5. O thou Lying Priest! O thou Malicious Incendiary! Thou art the Person that lovest Devouring Words: Consider thy End from the fore-cited Scripture: If thou Repentest not, God will Debase thee to thy Shame. Why dost thou hunt after the Blood and Lives of a peaceable People? Thou hast wickedly compared us to the *Jesuited Papists*. We have approved ourselves better *Protestants*, and more peaceable Subjects, than such Temporizing Priests and Malicious Incendiaries. Let Shame cover thy Face, whoever thou art, thou Scornful Malicious Person, thou Unconscionable, Mercenary, Wolvish Priest, that makest Lyes thy Refuge: I have Matter against thee, and where-withal to answer thee with a good Conscience, and therefore I charge thee home, who for thy own Fame and Advantage seek'st the Destruction of others, flatterest and daubest with Men in Power for thy own Ends, hast mens Persons in Admiration for Advantage; a Raging Wave of the Sea, that foamest out thy own shame: Thy Abusive, Persecuting, Deceitful Work will redound to thy own perpetual Infamy and Reproach.

Pr.

Pr. pag. 51. To mount this Quakers Folly to its full height, to say to the King's Majesty, May it please your Majesty; to any Peer of the Realm, Your Grace, Your Honour; to any great Man, Your Excellency, Your Worship, &c. these are according to this Quaker such Expressions of Civil Honour, as were never spoken by any holy men of God

Ans. Thus the flattering Temporizer goes on to ingratiate himself; but where any Holy men in Scripture did use these Complemental Titles and Terms of Honour, as *Your Grace, your Honour, your Excellency, your Worship, &c.* he shews us not, but only Reviles the Quaker for his plainness and simplicity in standing out of these out-side Complements, calling him *Rude Quaker*, whose Discourse serves to beclown all Courtiers, that do honour the King in their Words and P. 54 Gestures. Thus he would make us believe, he were highly Courtified and very expert in Court-Complements; but I tell him plainly, that the plain honest Quaker is more acceptable at Court among Noble Men (who are men of Parts and Moderation) than an Hundred such flattering, creeping, Temporizing Priests, such as he, who can Flatter, Creep, Cringe and Daub for their own ends, and have mens Persons in Admiration for Advantage, especially, if they want an Augmentation or fat Benefice, to creep, beg, flatter and complement for, with *Your Grace, Your Honour, Your Excellency, Your Worship, Your Humble Servant Sir.* But what he means by *Your Worship* after his pleading for the Hat and Knee-honour, Scraping and Titles, he explains not: If all this out-side Honour of his result in the Worship of a Creature (as it seems to do) then we may see whither it tends, that it is both to Honour and Worship mens Persons, which is to have them in high Admiration for Advantage, to set them in the place of God and Christ, to whom Worship only belongs. As in the case of *Mordecai*; the reason he renders for his not bowing to proud *Haman* in his solemn Appeal to God, as we have it in the 13th of *Esther* (in *Apoc.*) his words are these; *Thou knowest all things, and thou knowest Lord, that it was neither of Malice nor Presumption, nor for any desire of Glory, that I did this, and not bow down to proud*



**Haman**; *For I would have been content with good will for the Salvation of Israel to have kissed the Soles of his Feet, but I did it because I would not prefer the Honour of a Man above the Glory of God, and would not worship any but only thee my Lord: And thus have I not done of Pride* (ver. 12, 13, 14.)

Whereby 'tis evident that this Bowing the Knee was (as now the putting off the Hat in Prayer to God is) a Token of Homage, Honour and Worship due and performed among the Jews to the Lord God, and so they esteem'd it. As Peter said to Cornelius, *Stand up, for even I myself am a Man*, Acts 10. 26 (as much as to say, This Bowing or Homage belongs not to me, but to God) Its said in Esther the third, *All the King's Servants that were at the King's Gate bowed their Knees, and Reverenced Haman*; for the King had so commanded concerning him. But Mordecai bowed not the Knee, neither did Reverence (v. 2.) And when Haman saw that Mordecai bowed not the Knee unto him, nor did Reverence unto him, then Haman was full of Wrath. Though the Persians manner was to kneel down and Reverence their Kings, and such as they appointed in chief Authority; yet Mordecai would not do it to this Ambitious and Proud Man (see the Margin on the place) which if our Adversary had been in that Court, 'tis probable he would have taken Proud Haman's part, and Accused and Vilified Mordecai, as he has done the Quakers, and have said unto Mordecai as the Kings Servants did, *Why transgresseth thou the King's Commandment?* But 'tis not bowing the Knee only unto a Proud, Heady High-minded Man (as the Priest supposes of the King) that will satisfie this our Adversary; but he must have flattering Titles and Complements, as *Your Grace, Your Honour, Your Excellency, Your Worship, Your Humble Servant Sir, &c.* He is forgetful of that Serious saying of Elishu, viz. *Let me not, I pray you, accept any mans Person, neither let me give flattering Titles unto man: For I know not to give flattering Titles, in so doing my Maker would soon take me away*, Job 32. 21, 22. *The Lord shall cut off all flattering Lips, and the Tongue that speaketh proud things*, Psal. 12. 3.

And this I have further to say of *Hat-Honour, Bowing, Kneeling*.

ing, Scraping to persons, Titles of Honour, flattering Titles, &c. that no humble-minded Christian can take any delight in them, nor desire or expect them. And as for the Proud and Lusty, who seek or look for such Honour and Complements, 'tis really matter of Conscience to us, as well as 'twas in *Mordecai*, not to gratifie them, or answer that proud Spirit in these Vain and Heathenish Customs, knowing that God will debase and stain the Trade of all Flesh that has a Life in them.

**S. XIX.]** *Pr. p. 55. All Swearing is condemned by this Quaker, as that Sin which reacheth to the Damnation of Hell.*

*Answ.* 'Tis no otherwise Condemned by the Quaker then by Christ Jesus, *Mat. 5. 34, 35, 36, 37.* And his Apostle James, *James 5. 12. But above all things my Brethren, Swear not, neither by Heaven, neither by the Earth, neither by ANY OTHER OATH: but let your yea be yea, and your nay, nay; lest ye fall into Condemnation.* Yet we distinguish in the Case: 'Tis more Condemnable (in such as know Christ's Doctrine and Prohibition in the Case) to Swear, than in such as are Ignorant of it, though not excusable in either.

*Pr. Ibid. All the King's Subjects, who have taken the Oaths of Suprem. and Alleg. by taking these Oaths, have done that, which comes of Evil, ex re worse, of the Devil, the Evil one.*

**P. 56.** *Which of the King's sworn Subjects have minded the Spirit of Truth, when they took those Oaths? have they not done that which comes of the Evil one? Is not this rare Quaking stuff?*

*Answ.* Here the Priest makes an Objection against all the King's Subjects, which he himself cannot Answer, but only asks, *If it be not rare Quaking stuff:* He argues neither as a Christian, nor like a rational or sober Man, as if he would bear us down from a Practice or Custom among many of the King's Subjects, and thereupon Argue, That because many of the Kings Subjects Swear by a Law of Man, therefore Christ's prohibition is thereby abolished, and *Whatsoever is more than Yea, Tea, Nay, Nay, comes not of the Evil one;* its but *Quaking stuff,* to say as Christ says, that it so cometh of Evil or of the Evil

one, as the Priest himself has given the Interpretation of Christ's words, *ἐκ τῆς νόμης* : And yet opposeth and desires the thing, where conscientiously obeyed by us, not with Disrespect to King or Government, but with respect to Christ's Command *not to Swear*.

*Pr. Ibid.* St. Paul might have known this new Light Doctrine, that Christ ended the Dispensation of Oaths, where Strife was; if this be not Abominable Doctrine delivered by this Quaker, let the wise Readers judge.

*Ans.* What knows he but Paul knew this Doctrine, that Christ ended the Dispensation of Oaths among his Followers, the true Christians. He does not say, that an Oath for Confirmation is an End of Strife among Christians, but among MEN, and such Men were the Jews under the Law, that were in the Strife, which was the occasion of Oaths and Swearing. And however, where Strife and the Nature of it is removed and ended by Christ Jesus, there need no Swearing to end it among such Men and Christians.

But that Solemn Oaths (as he calls them) are as bad now, as Vain Oaths, are none of our words, but the Priests unnatural Inference: for there is a difference between an Oath taken solemnly (though under a misguided Conscience or Judgement) & Oaths used vainly and frequently by Profane Persons, who therein often sin against manifest Conviction of Conscience. Yet that Swearing was lawful under the old Dispensation, but unlawful now, as is inferr'd upon us, I grant; and this the Priest has not removed: he has made more Objections for us in this case, than he either doth or is able to Answer. And seeing he has handled the point so very shallowly against us, I refer him and the Reader to a Book, Entituled, *The Case of the Quakers concerning Oaths Defended as Evangelical*; and another Book more large and full, Entituled, *A Treatise of Oaths*; wherein both by Scripture, Reason, Authorities of many Authors, our Case is defended in our not Swearing.

[S. XX.] Qr. p. 46, 57. 'If thou observe a Day, observe



'serve it to the Lord—The Name *Sunday* is from the *Heathens*, who Celebrated that Day to the Sun, and called it *Sunday*.

Pr. p. 57. *When the King and Parliament made the late Act for the better Observation of the Lord's Day, then they did nothing but make a Law to establish Will-Worship, according to this Quaker.*

*Ans.* We do not Reflect upon King or Parliament for making such an Act, nor judge their Intention or Design to be to establish Will-Worship therein. Here the Priest still persists in his old Course of Hectoring to incense the Powers against us, which is no Rational Argument nor Christian Confutation, but still shews, that his Religion and Worship have their Dependence upon men. He is for that Way, Method and Religion that is the uppermost, imposed by the Magistrate, and that's his chief Argument. But what's this to Confute our Friend's saying, *The Name Sunday is from the Heathens, who Celebrated that Day to the Sun?* And dare he deny this, or say, that the Name *Sunday*, *Munday*, *Tuesday*, *Wednesday*, &c. did not spring from the *Heathens*, in Relation to their Gods whom they Worshiped? And did not the Primitive *Christians* call that the first day of the Week, which you professed Christians call *Sunday* after the *Heathens* Example? And in our Meeting on the First Day of the Week, as the Primitive Christians did, we do not superstitiously observe the Day, or place an Esteem or Sanctity upon that day, simply consider'd, more than others, but observe it to the Lord. The Apostle did not impose the Observation of Days upon the Primitive Christians, nor were they to judge one another in that matter. One man esteemeth one day above another; another esteemeth every day alike: Let every man be fully perswaded in his own mind: He that regardeth the day regardeth it unto the Lord, &c. see *Rom. 14. 4, 5, 6.*

Pr. p. 58. *Doth not this Quaker's Ignorance in effect count a holy Dayes Apostatical? Are not these the Festival Days, &c?*

P. 59. *Real Quakers do not observe holy dayes, as this Church appoints.*

*Ans.* The Real Quaker owns the Apostle's Doctrine, *Col. 2. 16.* Let no man judge you in Meat or in Drink, or in respect of

of an *holy Day*, or of the *New Moon* or *Sabbath Days*, which are a *Shadow* of things to come; but the *Body* is of *Christ*. Certainly *Christ* is the *Substance* and *End* of the *Shadow*. But this *Priest* is now for *Festival Days* and *Holy Days*, as the *Church* appoints. Observe how like a *Church-man* of *Rome* he here talks, as if he were directly steering his *Couple* to *Rome*. The *Church* is his *Rule* here, and not *Christ* nor the *Scriptures*; he is for *Festivals* and *Holy Days*, as the *Church* commands, that is, He is for the *Observation* of *Saints* and *Angels Days*, and doubtless for *Mass-Days* too; which if he would have us observe, he should plainly tell us, whence the *Observation* of such dayes sprung, and whether they are not enjoyned in the *Mass-Book*, and from *Rome*.

Pr. Ibid. *Whither do the Quakers come, when they are gotten over the Observation of Days? for my part I cannot tell.*

Ans. Seeing he cannot tell whither we are or do come, he should have let us alone, and not revil'd nor abus'd us, as men in such deep *Ignorance*, because we can neither keep up the *Names* of *Heathen Gods* in *Dayes*, nor *Popishly* observe *Festival Days*, *Holy Days*, *Mass Days*, &c. So here I must leave him in this point with his *Face* towards *Rome*, not towards *Zion* nor *New Jerusalem*.

§. XXI.] The *Priest's* next *Quarrel* is against *James Parnel* on the *Collection* of his *Writings*. He is offended to hear, That they are given forth from the *Spirit* of the *Lord*, or that *James Parnel* should be counted a *Servant* of *God*, as in the *Title* of the said *Collection*: and therefore proceeds as followeth.

Pr. Ibid. *This Quaking holy Man of God was in the Quakers Account, no less inspired by the holy Ghost, than the holy Pen-men of Scripture.*

Ans. We make no such *Comparison* of his being inspired; yet though we do not equalize him with those holy *Pen-men*, he was in some degree inspired by the same holy *Spirit*, and bore a *Faithful Testimony* in his *Day* and in his *Suffering* against the *Corruptions* of those *Times*, both of the then *Persecuting Priests*, *Rulers* and *People*.

Pr. Ibid. *The Quakers are not a little Elie-blown with Spiritual Pride.*

Ans. That's thy own state, Proud and Scornful Man; Spiritual Pride and Conceit puffs thee up.

Qr. J. P.'s *Trial of Faith*, 'You believe you shall never overcome your sins so long as you are here—Here you shew, your Faith is not built upon Christ, who came to destroy the Works of the Devil, and to cleanse from all sins.

Pag. 60. Priest Answers, *This is the Corrupt Testimony of this Quaking Martyr, that they are no sound Believers, whose Faith doth not cleanse them from all their Sins; that the Faith of Christians is not built upon Christ, if it doth not make them free from their Sins.*

Ans. That which the Priest calls the *Corrupt Testimony*, is according to Christ and his holy Apostles Testimony. Christ came to Wash and Cleanse true Believers from Sin, that they might be *Clean every whit*: he gave himself for his Church, that he might Wash it by Water, through the Word, that he might present it holy without Spot, &c. By Faith he purifies their Hearts; he destroys the Work of the Devil: the Blood of Christ cleanseth them, that walk in the Light, from all Sin. And Faith in him overcomes the World, it was and is the Saints Victory. These are plain and Scriptural Testimonies, how ignorant soever this unsanctified Priest shews himself wholly a stranger to the washing of Regeneration.

Pr. Ibid. *A sinless state reserved for the Kingdom of Heaven, is no true Divinity in the Quakers School.*

Ans. How is a sinless state reserved for that Kingdom, if not attainable in this Life?

Pr. Ibid. *If we say, that we have no sin (which the Quakers usually do) we deceive our selves, and the Truth is not in us.*

Ans. An Untruth against the Quakers; where or when do they usually or ever say, they have no sin? but that though there is a time of having sin, there's a time of confessing and forsaking sin; and if we walk in the Light, as he is in the Light, we have fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from ALL SIN, 1 John 1. 7, 9. And saith he, My little Children, these things write I unto you, that



you *SIN NOT*, Chap. 2. 1. What *John* writes relates to several States.

Pr. Ibid. *This Quaker is certainly for a more holy Faith than God himself did ever require. Its not the Ruling Power, but the being of sin, which this Quaker's Faith makes free from: without doubt, this is to be Righteous over much in this World.*

Ans. The Priest is grossly Erroneous here; the Quaker is for that holy Faith, which is the Gift of God, whereby he purifies the Heart, and which Faith overcomes, and is the Saints Victory over the World. And to have the being of sin destroyed by Christ, is not to be Righteous over-much in this World; for 'tis for this End, that Christ is made manifest to take away our sins, and to destroy the Works of the Devil, 1 Joh. 3. Christ destroying the Works of the Devil, is to destroy the being of Sin, that it may neither Rule nor be in true Believers. And this work of Christ is effected by degrees, as he is obeyed and truly followed; whose Work of destroying Sin this Priest has apparently opposed, lest he should be Righteous over much in this World, so that his Faith will carry his sins with him into the next World, if he relinquish it not, and where he will get rid of them there, he tells us not; but by his Opinion, he must expect a Purgatory or place of Purgation after Death, seeing he confesseth, *A sinless state is reserved for the Kingdom of Heaven.* Observe here, how near of Kin he is to the Papists, and how nearly he has border'd upon the Doctrine of Purgatory; only they exceed him in believing that *their Canonized Saints and Martyrs* shall escape Purgatory, and go directly to Heaven.

Pr. Ibid. *If the Ill Spirit of the old Catheri was not gotten into this Young Quaker — The Quakers Idolized Perfection.*

Ans. If by his word *Catheri*, he means the Puritans, or those called *Old Puritans* (*Kadas* is i. e. *Puri*) then I must tell him, that many of the *Old Puritans* were more Conscientious, Sincere and Religious to what they knew, then himself is or ever was; for they were not such Temporizers and Opposers of the Light and Work of Christ, they durst not call either an *Idol*, as he has done. And whatever *Nebatm* was (who called his Sect

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*Cartharous, that is, Puritans*) I matter not, there were many Honest people in England and other parts of those called Puritans.

Pr. p. 61. *By this false Doctrine he hath concluded the Church of England at home, all Reformed Churches abroad under Unbelief, for being of this right sound Mind, that they shall never be made free from all their sins, as long as they are here.*

Ans. Here he counts it a right sound Mind, that they shall never be made free from all their sins, so long as they are here; but when and where they shall be freed, he tells us not: I am sure, it is not the Mind of Christ, that men should live in sin all their days. And I think, this Priest has wrong'd the Church of England, if the Church of England means as she speaks and professeth, viz. in promising, *to forsake the Devil and all his Works, &c.* And in praying, *O God make clean our Hearts within us, and take not thine holy Spirit from us: Vouchsafe, O Lord, to keep us this Day without Sin,* with many other passages to this purpose, in the Morning-Prayer and Service-Book. And what has this Priest done less then charged the Church of England with Dissimulation and Hypocrisie, as being of a contrary mind, then what's here exprest? As also *Edw. Stillingfleet* in his Sermon preached before the King, *March 13. 1666.* he strongly argues and pleads against that Opinion of God's laying Impossible Laws upon the Sons of Men, and puts the Question thus, \* *For what is it, that God requires of men, as the Condition of their future Happiness, which in its own nature is judged impossible?*

\* *Ed. Still. 6. Sermon. 1669. pag. 69, 70.*

*Is it for men to live Soberly, Righteously and Godly in this World? For that was the End of Christian Religion, to perswade men to do so.*

S. XXII.] Qr. The Scripture was spoken from the Light, but is not the Light, the Word, the Life, the Judge, the Rule, the Guide, nor the Tryer of Spirits; for all this belongs to Christ.

Pr. p. 61. *I must truly say, this is none of Abel his Language, nor a faithful Testimony for God; except another Qr. Atheist, or*

*Anti-scripturist, none would have laid such base things to the charge of the holy Scriptures.*

*Ans.* Here is one of his base Abuses. For to say, The Scripture was spoken from the Light, but is not *the Light, the Life, the Judge, &c.* is only as much as to say, The Scripture proceedeth from Christ, but is not Christ; for he is the Light, the Life, the Word, the Judge, the Guide of all his true Followers. And why may not he be called *the Rule*, as well as the *Way, the Truth, &c.*?

*Pr.* Ibid. *This Qr. is guilty of Weak Reasoning; because Christ is the Word, the Light, the Life, therefore the Scripture is not a Light, the Word of Life, a Judge, a Guide, a Tryer of Spirits—rare Quaking Logick!*

*Ans.* He grants the *Qrs.* Assertion, that Christ is the Word, the Light, the Life; wherein he has weakened his own Cause: but his Inference upon the *Quaker* I deny, for that the *Qr.* does not argue in the Terms he doth. For the Priest cunningly puts in *A Light, A Guide, A Judge, A Tryer of Spirits*, as applicable to the Scriptures; wherein he greatly varies the Terms from *The Light, The Guide, &c.* to *A Light, A Guide*. But that the Scriptures of themselves abstractly are these without Divine Assistance, he proves not, if he dare assert it; much less, that the Scriptures are *the Word of Life, or the Living Word*; let him prove that: I deny his Position; for Christ is *the Living Word*.

*Pr.* pag. 62. *At this Door hath been brought in all the Filth that hath been cast upon the holy Scripture. The Scripture is not the Light? What is it then? Darkness, saith one Qr. not to be minded in anything, saith another.*

*Ans.* There is no Filth cast upon the holy Scripture by asserting Christ to be *the Word of Life, the Light, the Judge, the Guide, &c.* Again, I am confident, that he has wrong'd two *Qrs.* so called, in his dark Accusation, not telling us what *Qr.* would call the holy Scripture Darkness, or what *Qr.* did say, 'tis not to be minded in anything? This is a blind Story, I am apt to think, of his own forging; for no real *Qr.* would speak so slightly of the holy Scriptures. Though there are Parables, that



that are called *dark Sayings*, in the Scriptures, which yet cannot properly be called *Darkness*.

Pr. Ibid. *The Scripture is become like a Dung-Cart, to receive what Filth the Qrs. and Papists have to throw into it.*

Ans. This is an abominable and slanderous Comparison against the Qrs. who have fully exprest their Reverend Esteem of the holy Scriptures both in Doctrine and Conversation.

Pr. pag. 64. *Are not those Streams, which make glad the City of God basely fouled by him?*

Ans. He counts the Scriptures those Streams, and thereby sets them in the place of Christ, who is that *Man, that shall be as an Hiding-place, and is compared to Rivers of Water in a dry place, Isa. 32. 2.* And there the glorious Lord will be unto us a place of broad Rivers and Streams, Chap. 33. 21. And this was in Zion, the City of our Solemnities, and in Jerusalem a quiet Habitation, Vers. 20. 'Tis these Streams of the Water of Life, that make glad the City of God, whereof the Scriptures testify.

Pr. Ibid. *The Scripture (saith this Qr.) is the Idol of all Gospel-Ministers to get Money by.*

Pag. 67. *They count the Holy Scripture an Idol.*

Ans. A plain Perversion and Falshood again; the Qr. saith no such thing, nor so accounts of the Scripture; but that your Leaders cause you to err for their own Ends, and of the Scripture they MAKE an Idol to get Money by. He does not call the Scriptures the Idol; but that such Make an Idol thereof, to get Money by: and these are no Gospel-Ministers. Those Priests who make a Trade of Scripture, and exalt it in the place of Christ, make an Idol of it; but it is not so in it self.

Pr. *That the Scripture is not the Word, nor a Light unto our Feet, nor the Rule, Guide, Teacher or Judge, because Christ is so. An Oracle from this Qrs. Lying Spirit, p. 65.*

Ans. By way of Eminency we own Christ to be the Word, also the Light, the Rule, the Guide, the Teacher, the Judge, the Law-giver; the Lord is our Judge, the Lord is our Law-giver, Isa. 33. 22. Yet we don't hereby deny the Scriptures to be a Rule, or to contain Words of God.

Pr. Ibid. *That the sure Word of Prophecy is no Light shining in a Dark place.*

Ans. Yes, the more sure Word of Prophecy is a *Light shining in a Dark place*, in many Dark Hearts, whereunto men do well to take heed, until the Day dawn and the Day-star arise in their Hearts. This Word was before the Scripture was writ. The Priest calls the Scripture, the sure Word of Prophecy, but tells us not what Scripture, nor wherein the Comparison is of its being the *more Sure Word* of Prophecy.

Concerning the Judge and the Light within, and Benefit of Christ's coming, see what *John Preston* saith, in his Book, Entituled, *The Doctrine of the Saints Infirmities*, pag. 106. (viz.) "The Office (I say) of Christ is to teach men Judgment, and "this he doth with much Tenderness, Compassion and Gentleness: 1. To teach men the Just and Righteous Ways of God; "so the Word is taken in the Old Testament, to ENLIGHTEN "men to judge of the Ways of God—Christ is often compared to a Shepherd that feeds his Flock. Pag. 107. And he is "also called the true Light which lighteth the World. If "Christ had not come into the World, there would not have "been one spark of God's Image left in man; neither *Adam* nor "his Posterity should have known any thing, but a Cloud of "Darkness should have seized on mens Minds. But now by "Christ's coming, every one, even the Wicked, have this benefit, that they have seen common Light. Christ lighteth "every one that cometh into the World, in some sort; teacheth "them so much as shall make them inexcusable. And pag. 111. "If Christ were not God and Man (that is) If he were not patient, in an Infinite manner, he could not bear with us, &c.

Observe how contrary to this of Christ's teaching men Judgment, and being that true Light which lighteth every man, &c. our Adversary hath proceeded against the Light of Christ within, both before and after these passages, and how he hath opposed the benefit of Christ towards us, both as God and Man, contrary to *J. Preston's* account, who was a man doubtless of better Fame, Religion and Learning in his Day than our Adversary.

Pr. Ibid. *Surely 'tis matter of Lamentation, that a false Christ,*

the Light within, who is not God and Man in one Person, must by the Qrs. be thus exalted, to lay the honour of the Scripture in the Dust.

Pag. 67. How send the Qrs. are of their Light within, to exalt this Idol?

Ans. No such Design in the Quakers in exalting the Light within, as to lay the honour of the Scripture in the Dust. 'Tis no dishonour to Scripture, to exalt the Light of Christ within; and however, this Priest might have given the Light of Christ a better Epithete than a False Christ, or this Idol; especially since he hath given us this Concession to the Light, viz. That no Priests of the Church of England, or else-where, did ever deny, that God might not be known by the Light of Nature within them, pag. 120. See how manifestly the Priest has Contradicted himself here! Did ye ever read, that God might be known by a False Christ, or by an Idol, or by an ELF before? as he calls the Light within. †

† Whether by Elf he means a Fairy, Nymph or Dwarf, his Term is very Irreverent and Blasphemous.

Pr. pag. 68. It is a confessed Truth among us, that all those do hold the Truth in Unrighteousness, that do not live according to it.

Ans. Many such Professors there are among you, that do not live according to Truth; we wish your Repentance and Amendment of Life, that you may through the Grace of God live answerable to Scripture.

Pr. Ibid. But 'tis no false Light in any of us to profess the Scripture to be our Rule — By God's own appointment the Scripture is the Rule of Faith and Life.

Ans. The Scripture is not your Rule, if you walk contrary, and hold Truth in Unrighteousness, and live a sinful Life; the Scripture is not the Rule of such a Life, to be sure: And if ye know it to be a Rule and profitable to you, it must be through God's Assistance and his divine Illumination, else ye cannot understand it. But where by Gods own appointment the Scripture is called the Rule of Faith and Life, he shews us not by Scripture.

Pr. Ibid. It's folly to think, that the sinfulness of any man's Life



*Life can make the Scripture to cease to be the Rule of Life, as God hath declared it to be.*

*Ans.* He shews us not where God hath declared the Scripture or Writing to be the *Rule of Life*, or the *Rule of Faith and Life*; we have only his *Say-so* for it, no *Scripture-proof* for this Article of his Faith; And then where is the Foundation of his Faith, which he pretends the Scripture to be the Rule of? he is not content with its being a Rule Subordinate to the holy Spirits Guidance and Illumination of the understanding but by way of Emphasis he must have these Epithetes placed upon the Scripture (which signifies *Writing*) viz. *The Rule of Faith and Life?* which yet he brings us no *Scripture-proof* for, that ever God hath declared it so to be, much less *the Word of Life, the Judge, the Tryer of Spirits, those streams which make glad the City of God.* Wherein he might as well plainly have told us, that the Scripture is *God, Christ, the Spirit, the Life, the Light,* and what not?

§. XXIII.] *Pr.* Ibid. *Without doubt, it is a false Light in any Quaker which guides him to say, that the Scripture is not the Rule of Life without the Light within to guide him.*

*Ans.* Here the Priest renders the Scripture *the Rule of Life without the Light within to guide;* as if Men could know the benefit of the Scripture, while in their Darkness, without the Guidance of the Light. The man is quite out here: How should any rightly understand, use or improve the Scripture without divine Illumination or Inspiration to open their Understandings? seeing that *there is a Spirit in Man, but the Inspiration of the Almighty gives him understanding;* The Spirit of God is sufficient to instruct men in those Nations where they have not (or cannot read) Scripture; But the Scripture of it self cannot guide any men, nor be of any real profit to them so much as a Rule of Life without the Spirit and its inward divine Illumination. For what can dark minds, and Earthly Corrupt Hearts, or Natural men by their own Wisdom truly understand of holy Scripture? 'tis as a seal'd Book unto them. And therefore the Psalmist applied himself to the Lord in Prayer in this wise,  
*Teach*

Teach me thy Statutes, make me to understand the Way of thy Precepts; so shall I talk of thy wondrous Works. Remove from me the way of Lying, and grant me thy Law graciously; I will run the way of thy Commandments, when thou shalt enlarge my Heart. Teach me, O Lord, the Way of thy Statutes; and I shall keep it unto the End. Give me Understanding, and I shall keep thy Law, yea, I shall observe it with my whole Heart: With many more such passages in *Psal. 119*. Of whom did he seek this Teaching, Understanding and Help, but of the Lord? Could then the Scripture of itself do all this? no sure: Consider of it; and let all serious Readers take notice, how blind Opposers of the Light of Christ within stumble and fall in the dark.

[S. XXIV.] In the next place, the Priest appears greatly vex't at *James Parnel's Book*, called, *The Trumpet of the Lord blown; or, A Blast against Pride and Oppression*. About which the Priest greatly abules the Author, and the people called *Qrs.* most shamefully perverting his Testimony against *Pride and Oppression*, as may plainly appear in a few Instances. As:

Whereas *James Parnel* saith, Wo unto you, that are called *Lords and Ladies, Knights, &c.* in respect to your Persons, who are *Exalted in the Earth, who are Proud, High and Bosy, &c.* With other passages, Threatning and Warning of them for their *Pride, Wantonness, Voluptuousness, &c.* instancing *Dives, Haman, Pharaoh, &c.*

Pr. Hereupon the Priest saith, According to this *Qr.* the last End of all the aforesaid Persons, without exception, is to be destroyed, p. 70. And that according to this *Quaking Scribble*, all that are called *Lords, Ladies, Knights, Gentlemen and Gentlewomen, Master, Mistress, Madam*, shall every one of them, unless they turn *Quakers*, be damn'd forever; they shall without any Exception be cast into Hell, p. 71.

Ans. The Priests horrid and gross Abuse in these Passages, in saying, that without any Exception they shall be damn'd. Here he makes the Threat Absolute, as if because they are called *Lords and Ladies, &c.* they must all be damn'd in the *Qr.* sense; which

which is a most Sordid Perversion and Knavery, leaving out much that concerns their Destructive Ways and States, and the very Principal Condition or Matter which J. P. inserted in those Threats and Warnings of his: and yet for all this the Priest puts in or Forges a Condition or Exception in his own Terms, *That unless they turn Qrs. they shall be damned forever.* These are none of J. P.'s words, and yet a forged Exception enough to render the Priest Contradictory to himself.

And it is to be noted, that this Priest in his Citation, pag. 71. out of *James Parnel's* Book, pag. 31, 32, 33: which he takes together, he hath left out the most Material Passages, both relating to those Ways and States that are Destructive, and to those Conditions that tend to Salvation. As for Instance: After the Words, *Rising up to Play*, the Priest leaves out, *and live in Pride and Covetousness.* And after the words, *The blind leads the blind into the Ditch*, he leaves out, *and so you lead your Lives, and spend your Time here, and think to be saved hereafter.* No, no. And after the words, *We is coming upon you all*, he leaves out, *who are Proud; you must all give an Account before the Lord God of Heaven and Earth, who is Terrible to the Wicked.* Behold, *the Day of the Lord cometh, which will burn as an Oven, and all that are Proud, and all that do Wickedly, shall be as Stubble.* Thus far J. P. And next after these words, *The Lord abhors all your Profession and your Hypocrisy*, the Priest leaves out these, *viz. It is not Profession that he seeks for; it is Practice: it is not the Sayer, but the Doer that shall inherit: it is not all that say, Lord, Lord, that shall inherit; but he that doth the Will of my Father.* The Lord looks for Fruits, &c. And next after these words, *You serve the Devil with your Idols and Actions*, the Priest leaves out, *who is King of Pride; and here you are in the broad and easie Way, in the first Nature, which is in the Fall, separated from God, whose Kingdom is not of this World.* Thus far J. P.

See now, how plain it is that J. Parnel does not threaten them with Destruction or Hell without Exception, or meagrely for being called, *Lords, Ladies, Knights, Gentlemen, Gentry, &c.* but plainly shews them the Destruction and Mi-

scry



tery that those Evil Courses, Ways and Practices (which too many live in) lead to; and that they that live or continue in Pride and Covetousness, cannot escape Destruction, is Evident: For without Conversion there is no Salvation. Again, how plain that J. P. proposeth the Conditions, that God requireth in order to a Reformation, and consequently the Salvation of the same persons, whom he Warns in these words, viz. *The Lord abhors your Hypocrisie; 'tis not Profession that he seeks for, 'tis Practice: it is not the Sayer, but the Doer that shall inherit. — The Lord looks for Fruits* (as before cited.)

Again, the Priest, p. 733 in his Citation out of James Parnel's Book, p. 34, 35, 36. he leaves out, *Let your Mouths be stopp'd, all you who act in Unrighteousness.* And next after the words, *Away with all your Profession,* he leaves out, *and now Repent;* and then follows, *Tremble before the Lord:* and then he also leaves out, *Come down, all you High and Lusty Ones:* and then follows, *Howl in Sack-cloth and Ashes.*

And after the words (p. 34.) *Who are for the Fire,* the Priest leaves out these, viz. *For Fruit he is come to seek for. Therefore profess him no longer in words, but now Repent and Return from all your Unrighteousness: for know you not, that no Unrighteous Person shall inherit the Kingdom of God, No Vain Person, nor Drunkards, Sweaters, no Liar, no Proud, no Covetous ones, none who delight in Pleasures, Sporting, Rioting, Chambering and Wantonness, no Unholy, Unclean Thing must enter.* Thus far James Parnel.

Now let all serious Readers judge, how base'y and fallacioussly the Priest hath dealt with J. Parnel and the Qrs. on his Account, to render him as Pronouncing Absolute Sentence of *Damnation for evermore upon all that are called, Lords, Ladies, Knights, Gentlemen, &c. as dooming them all without Exception to the Fire of Hell,* pag. 74. And not only so, but the Priest has forged this as an Article of the Qrs. Faith, viz. *Article 48. We Qrs. do believe, That all that are called Lords, Ladies, Knights, Gentlemen and Gentlewomen, Masters, Mistresses, Madams, are all accursed of God, and shall be cast into Hell;* pag. 75.

*Article 48. We Qrs. do believe, That all that are called Lords, Ladies, Knights, Gentlemen and Gentlewomen, Masters, Mistresses, Madams, are all accursed of God, and shall be cast into Hell;*

and that they are no better, nor shall fare better then Lucifer, Dives, Haman, Pharaoh, Herod, and the rest of their Fore-Fathers, pag. 154.

And to this very purpose he has forged Three Lying Articles in the *Qrs.* Name, viz. his 45th, 46th & 47th Article. Wherefore I testify against this Priest, as an Arrant Forger, and one that has dealt most Basely and Knavishly with our deceased Friend's Testimony herein. For in the reading of his Books he could not be Ignorant, First, That it was the state of *Dives, Haman, &c.* and those that continued therein, that were liable to their End, to wit, Destruction; and that they that live in these Evils, Pride, Covetousness, Oppression, Excess, &c. do incur Destruction.

Secondly, That our Friend warned them all (to wit, the Great Ones, with the Priests and People) to Repent and to Return from all their *Unrighteousness, &c.* But this the Priest was willing to leave out and take no notice of, that he might render the *Qrs.* more Odious, and incense the great Ones against them as guilty of great *Uncharitableness, Religious Foolery, Melancholly, &c.* & says, because they are not Trembling *Qrs.* they must all go Hell, Mind this Melancholly *Qr.* how he hath picked them up for Hell, pag. 73. We may rather say, Mind this Deceitful, Scornful Priest, that has thus forged and play'd the Knave, and sordidly abused the plain Testimonies and serious Warnings of a deceased Servant of the Lord; and then Scoff at Trembling. But the Day will come, that the Fearfulness and Horror, that will surprize such *Hypocrites, Atheistical Spirits* and Abusers of Truth and Religion, will cause him to Tremble and Quake, and his Reward will be according to his Works, and the Glorifying of such in Wickedness will be their shame. Its time for this *Hypocritical Scornful Priest* to Repent: *J. Parnell's* plain Testimonies and Warnings, both to High and Low, without respect of Persons, shall rise up in Judgment against this *Temporizing, Dabbling, Flattering Priest*, that hath so foully and shamefully abused and perverted them, to incense the Powers against us, like one of *Jeroboam's Priests* against the Lord's Prophet; see *Amos* 7. 10, 13. even in as great Envy as *Amaziah* shewed against

*Amos to Indigate the King against him: Hath this Priest shewn himself against us for warning the great Ones? He may see that J. Parnel was not such a Minister as could Dab and Flatter great Persons for a fat Benefice or Augmentation, nor such an one as could have their Persons in Admiration for Advantage, like those Covetous, Temporizing Priests that can renounce and break their Covenant, Turn from the Directory to the Common-Prayer, Wheel about with the Times, Sail with every Wind to save their Livings, or procure fat Places or Benefices, Creep, Cringe, Complement and Flatter great Persons, and give their Flattering Titles, of Your Excellency, Your Grace, Pag. 95. Your Honour, Your Lordship, Your Worship, Your Humble Servant Sir, &c. (as this Priest has taught) and all for their own Ends and Advantages.*

[S XXV.] Whereas the Priest is offended at J. Parnel distinguishing between the Letter and the Life, as between the Shadow and the Substance, p. 70, 71. The Priest hereupon saith; *That the Scripture by this Quaker is unjustly term'd the Letter, p. 76.*

Whereupon I ask him, if the Apostle doth not distinguish between the Letter and the Spirit in these Scriptures, Rom. 7. 6. *That we should serve in Newness of the Spirit, and not in the Oldness of the Letter.* And 2 Cor. 3. 6. *Who also made us able Ministers of the New Testament, not of the Letter but of the Spirit.* And whether the words *Carnal Commandments*, and *Carnal Ordinances* related to no part of Scripture, Heb. 7. 16, & 9, 10. And whether no part of the Scripture or Writing of Moses or any else, was intended in this term *Letter*? But consider all Scripture as it signifies *Writing*, ought there not to be a distinction made not only between the *Writing* and the *matter written*, but much more between the *Writing* and the *Spirit, Life or Substance* declared of in the *Writing*.

Concerning *Baptism* he defends his practice very poorly (whilst he intends Baptizing or rather Sprinkling young Children) in his telling us, *That the Church of England is grossly mistaken; this Quakers Doctrine hath Quaked the Doctrine of the Church.*



Church of England *into a new edition*, p. 78. And why so? but because the Quaker saith, "The Baptism we owe, is the Baptism of Christ: there is but one Lord, one Faith, one Baptism," from *Matth. 28. 19. Ephes. 4. 5. 6. Coloss. 1. 6.* Now this Priest proves not that Baptizing with Water, much less, that Sprinkling Infants is this one Baptism; we have only his Say-so or his Belief for it; or that Sprinkling Infants is a sign of Regeneration, whereby as an instrument the baptized are grafted into the Church, p. 78. He produces us no Scripture-proof for it.

*Tr. pag. 78.* This Quaker hath very mean Thoughts of the Lord's Supper; he counts it but the World's Communion—As for the Bread broken, which is the Body of Christ, this Quaker calls it, "the Bread which the World breaks: he speaks abominably of this Bread blessed and broken, calling it Carnal, Natural, that it passeth out of the Belly, &c. Bread and Wine but the Husk and Shadow without," p. 79.

*Ans.* It appears by this, that he deems their Bread and Wine Spiritual, Supernatural, the Substance, the Bread, the Body of Christ: and then by this the Wine must be the Blood of Christ, when blest or consecrated by the Priest: Which is rank Popery, all one with the Doctrine of Transubstantiation, as the Rhemists in their *Annot. on Matth. 26.* affirm a "Consecrating  
"the several Elements of Bread and Wine into the Body and Blood  
"of Christ, the Bread into his Body a part, as betrayed, broken  
"and given for us; the Wine into his Blood a part, as shed out of  
"his Body for remission of Sins and Dedication of the New Testament. Which is their professed Transubstantiation or changing the Substance of Bread and Wine into the Body and Blood of Christ, according as our Adversary tells us, That the Bread broken is the Body of Christ. He has left the Doctrine of the Ancient Protestants and Protestant Martyrs; who did not own any such Change of the Elements of Bread and Wine; but only, that as a Sign or Figure of the Body of Christ crucified, they were received as a grateful Commemoration of Christ's Death, and Sacrifice for mankind. But this Adversary is offended that the Bread and Wine should be counted Natural; nothing it seems, will

will serve him short of their being the Body and Blood of Christ, according as the *Rhemists* also on *Luke 22. 19.* say: "Although sense tell thee 'tis Bread, yet it is the Body; let Faith confirm thee, judge not by Sense; after the words of our Lord let no doubt rise in thy mind of the Verity of Flesh and Blood there is no place to doubt, &c." See how exactly our Adversary agrees with these *Papists*, in saying, *The Bread broken is the Body of Christ*, as before. By which he hath now more fully manifested his *Popish Spirit* (especially if he means as he spoke) as both repugnant to the Faith of all true *Protestants*, who either look upon these outward Elements to remain the same in themselves in Substance, both at and after the words of Consecration, and no more than Signs, Shadows or outward Mementos at most: or look upon them as a Figure or Shadow of the Spiritual receiving of Christ's Body and Blood in the Mystery, to eat his Flesh and drink his Blood by Faith, as he is the living Bread, that comes down from Heaven, who gave his Flesh for the Life of the World. For there is an Inward and Spiritual Supper of the Lord, as well as there was an outward, which they partake of who hear the Voice of the Son of God, and open the Door of their Heart unto him, that he may come in and Sup with them and they with him, according to his Testimony in *Rev. 3. 20.* Yet we acknowledge the Sign and Figure in its place and day, but the Mystery or thing signified is greater and more Excellent.

*Pr. The Letter or the Scripture is Dust, the Serpents Meat, which they feed upon.*

*Ans.* This he fully infers and casts upon *J. Parr.* when as there is no such passage in *J. P.'s* words, but that, "Those who pretend to study Divinity, and go among Ignorant People, and sell that which they have studied and got into the Brain, and those who receive it, get it into the Brain, and so they live upon Dust, which is the Serpents Meat," *Collect. J. P. p. 78, 79.* Hence its evident, that he did not term the *Scripture* Dust, but the *Mirroring Priests studied Brain-Notions or Knowledge.*

Whereas the Priest appears in a great Rage and in Cruel Mockery against *J. Parr.* for his plain dealing with the Magistrates,

Magistrates, Heads and Priests of England; as where J. P. saith,  
 " For the Testimony of this true Ministry some of us are Imprisoned, some Stoned, some Stocked, Whipped, and shamefully  
 " intreated as Vagabonds, Deluders, Wanderers, Raisers of Sedition, &c. and esteemed not worthy to live in the Nation both  
 " by Priest and Rulers, who are out of the Commands of God,  
 " and are Vagabonds and Fugitives from God, who go in the  
 " Way of Cain and Envy, and murder the Innocent, Collect.  
 J. P. pag. 80.

As also where he saith, " We own Magistracy in its place;  
 " for whilst there is Transgression, there must be a Law, and  
 " while the Devil hath Power over Man, there will be Transgression. The Law was given forth to curb Evil-doers, &c.  
 " And true Government according to the Law of God is Serviceable in its place; and all Magistrates, who fear God, and hate  
 " Covetousness, and are guided by the Light of God in the  
 " Conscience, and execute the Law in its place without partiality and respect of Persons, such are serviceable in their place,  
 " and this we own and honour, and are subject for Conscience-sake, J. P. Collect. p. 81, 82.

These Passages the Priest has left out in his Citation, except the first Line; and then goes on citing, viz. *They neither know how to rule or govern, who are guided by their own Wills, such rule with partiality and respect of Persons, and give forth Laws in their own Wills, Persecute the Righteous, encourage the Heathen, &c.* Upon these and such passages before cited the Priest shamefully inveighs against and belies the Quakers thus, viz.

Pr. *There are neither Heads of England nor Ministers, whom the Quakers own: both the Magistrates and known Ministry of England are absolutely denied by all through-paced Quakers, p. 81. And that this Quaker gives up plainly to understand, that the real Quakers are none of the Kings Loyal Subjects; for they own no Magistrates, but such as are Quakers like themselves.*

Ans. All which are investive, malicious and abominable Slanders and false Inferences, shewing a very Cruel and Bloody mind in this Priest. Be it noted still, that J. P. plainly testified against the Corruption, Partiality and Persecution, that



was among the then *Rulers and Heads* in England, who were highly guilty of Persecuting the Innocent in those days; and that this was in the time of the former Powers, in *Cromwell's* time, before the King's Return. For 'tis above Twenty Years ago since *J. Parnel* dyed in Prison in *Colchester Castle* for his Conscience and Testimony. Therefore, be it now observ'd, that this *Malicious Priest* shews himself mad against those Testimonies which were really given forth in Reproof to those Corrupt, Persecuting *Rulers*, who acted in *O. Cromwell's* Name and by his Authority. As also that this Priest has perverted those Testimonies, to render the *Qrs. none of the King's Loyal Subjects*, and *Denyers of Magistrates*, except such as are *Qrs.* Which are foul Aspersions and gross Untruths. How like a *Revengeful Temporizer* has this Priest shewn himself to incense the Present Government against us, for such plain Testimonies against the Corruption of *O. Cromwell's Government and Magistrates*, as if the King and present Government must be stirred up to persecute us to avenge their Enemies Quarrel upon us, for our Plainness and Sincerity in Testifying against their Persecutions and Oppressions. Thus the Priest has over-shot himself in his *Envy, Cruelty and Out-rage*. But I would yet ask him, If it be not possible for *Princes and Rulers* to commit any Offences against God? And if his Servants may not be called to Reprehend and Warn them?

And therefore, seeing he has argued so meanly and pitifully against us, and has used so many Citations abusively, instead of giving us any Christian or Rational Answer, I shall here present the Reader with a Catalogue of some more of his Lyes, most Malicious and Devilish Slanders and Falshoods (being Thirty Five in Number) for brevity's sake, as followeth, viz.

§. XXVI.] 1. That no Magistrates, no Government, no Laws without Quakerism stamp on them, are either owned or honoured by any *Qrs.* p. 92. This is a Malicious Lye.

2. That the *Qrs.* are Lawless (as well as none of the King's Loyal Subjects, p. 92, 93. A Persecuting Slander.

3. That King and Parliament, Magistrates, Laws, Govern-

ment of this Kingdom are very little either owned or honoured by any Qrs. p. 93. A Lye also.

4. That they proclaim our Magistrates to be men of Blood, Bloody Magistrates, p. 93. A Gross Lye.

5. That its no Qrs. Duty to be Subject to the Higher Powers, p. 85. A Lying Forgery.

6. That all Qrs. with their false Christ, the Light within them, are in Print a Lawless Generation of People, professed Opposers of the Government of this Kingdom, Ibid. A Blasphemous and Malicious Lye and Slander.

7. That Unquakerized Magistrates are no Terror to Evil doers, p. 86. A Gross Lye still.

8. That the King's Majesty upon the Throne, the Peers with their Nobility and high Honour, the Knights with their Worship, the Gentlemen, &c. are as bad and miserable as the Devil, p. 89. A Most Abominable and Shameful Slander.

9. That any Peasant Qr. is more Honourable than the King's Sacred Majesty. A Ridiculous Lye.

10. That the Qr. is boldly base, saith in Print, there is no Honour belongs to the Kings of England, who are born Heirs of the Crown, p. 91. A Lye still.

11. That the Qrs. are basely Destructive to the King's Majesty, to all Superiority, Nobility and Honour, &c. A base Falshood.

12. That the Qrs. do not give unto Cæsar the things that are Cæsar's, nor Fear unto whom Fear, Honour to whom Honour is due, &c. p. 93. A Falshood also.

13. That he looks upon them that do nat Thou one another, or are You'd by others, as so many Tyrants, worse then Turks, p. 95. A Shameful Lye.

14. That according to this Qr. the King as Supream Head of this Kingdom hath that degree of Honour above all his Subjects which is made by the Devil, p. 99, 100.

Observe, Those Cruel Slanders and Devouring Words appear to be designedly forged to render us Odious to the King, Parliament and Rulers, to incense them against us to destroy us. Thus like a Raging Wave and one of Cain's Race has this Priest attempted

tempted Mischief against the Innocent; plainly evincing how he serves the Devil, who is the Father of Lyes and Lyars.

15. That Gospel-Truths are by this Qr. said to be told men by the Devil: and God's Ministers the Devil's Mouth, p. 102. Evident Lyes also.

16. That Qrs. dare affirm, that all those Ministers of the Gospel are the Devils Mouth, in saying, that Christ dyed for all, Ibid. A Notorious Lye.

17. That the Belief or Pleading for a Perfect Freedom from sin in this Life makes the Qrs. miserably Proud in their own Eyes, and is an Haughty, Over-holy Dotage of this Qr. p. 103. These are Lyes also.

18. That according to this Qr. there hath been no true Christianity, nothing but Anti-christianism, cruel Darkeness and Ignorance, and Estrangedness from the Lord in all Ages of the Christian Church, ever since the Apostles Dayes, p. 107. A Lying Inference.

19. That (according to the Qrs. Mind) ever since the Apostles Dayes they were only vain Believers, who said, they believed, that that was the Christ that dyed at Jerusalem, rose again, sits at the right hand of God, &c. Ibid. A Perverse Lye.

20. That by this Qr. believing in Christ that dyed, is slighted, Ibid. A Notorious Lye.

21. That there hath not been one jot of Christianity in any part of the World for many Hundreds of Years last past, ever since the Apostles Dayes; all Christians in the World have not known the Lord Jesus Christ their Redeemer, p. 111. Shameful Lyes.

22. That as for this Church and Kingdom, there is nothing but Anti-christ, and what is Anti-christian to be found in them, p. 112. A Manifest and Gross Lye.

23. That like G. Fox, the old Qr. they are all equal with God himself, p. 116. A Horrid Lye.

24. That Parnel affirms, That all Qrs. are Partakers of Christs Divine Nature: and hence, that Women, as well as Men Qrs are no less the Eternal Sons of God, than Christ himself is, p. 116. Notorious Lyes.

25. That all Real Qrs. are in their own vain Imaginations



Goddeſſed with God, and Chriſted with Chriſt; no leſs God incarnate than our Saviour, p. 117. Malicious and Shameful Lyes.

26. That the Leaven of that little Book *Theologia Germanica*, hath ſoured the Qrs. whole Lump, Ibid. A Falſhood.

27. That for the ſake of this Quaking Blaſphemy the Qrs. may well be aſhamed of their Light within, Ibid.

[Which Blaſphemy he charges upon thoſe who affirm a being made Partakers of Chriſt's Divine Nature, by Obſervation. which they are made Chriſtians, as in p. 115, 116. And ſo he has in effect charged the Apoſtle Peter with Blaſphemy herein; ſee 2 Pet. 1. 4.]

28. That in theſe Qrs. account, the Miniſters of the Goſſel are no more but Miniſters of the Letter, and Perſecutors of the Spirit, p. 123. This is alſo Falſe.

29. That it is the Qrs. Mind; that Chriſt's Body did vaniſh at his Aſcenſion, p. 124. A Groſs Falſhood.

30. That the Quaking account of the Reſurrection of the Saints is, that no particular Saint ſhall riſe with particular Bodies from Death to Life again, Ibid. A Maniſeſt Falſhood.

31. That a Qr. calls the Lords Table the Table of Devils, an Idol, and the Fellowship thereat very Wicked, p. 126. Falſhoods alſo.

32. That all Qrs. are become ſo many Infallible Popes in their own account, p. 127. A Scornful Lye.

33. That Qrs. give forth Papers and Books full of old Errors, Abominable Blaſphemy, &c. And that all theſe are pretended to be from the Immediate Eternal Spirit, Ibid. Abuſive Lyes.

34. That in this Qrs. Account, both the Worſhip of God and his Ordinances are nothing elſe but a Mocking of God, p. 130. [Which is a Groſs Lye alſo; for he ſpeaks this not of the Worſhip or Ordinance of God, but of your Hypocritical, Carnal Worſhip, Traditional Ordinances and Obſervances, p. 129.]

Note. Note, that the Sum (or moſt) of theſe our Adverſary's Horrid Lyes, before cited, (with many more) are answered in this Treatiſe.

S. XXVII.] Pr. 35. That a Qrs. Light within him can  
act.

all the part of *Dis-loyalty, Rebellion and High Treason against the King's Sacred Majesty*, p. 140. [This is a most Malicious and Cruel Slander.]

Note, that the occasion the Priest takes thus to charge the *Qrs. Light within*, is upon a Book of Warnings and Letters sent to *Oliver and Richard Cromwel* by *G. Bishop* in the Year 1655. wherein the Priests deadly Malice is not only against the Dead, but against the Living: This is to put an Odium upon the *Qrs.* in general and *the Light within*, from some Passages in the Letters of one deceased, so long ago writ, which 'tis not my business to Vindicate all that is contained in them, relating to the Powers and Revolutions of Government; yet however, where any Passage in any of them may seem Disgustful to any in Power, this Priest has made but an Uncharitable and Unchristian use thereof, to render a whole Body of People Odious & Obnoxious to the King & present Government, wherein he hath more than a little manifestly affronted and violated the King's favour in the Act of *Indemnity*, and shewn a manifest Contempt and Breach thereof (though *G. B.* has now no need of that to be sure) But supposing the Passages he takes Occasion at, to be as Offensive, as with any Colour of Reason he can make or render them (making the worst he can of them.) You may see what Loyalty this Priest shews to the King and present Government, ingoing about to render a People, (who are free-born *English* men, and peaceable Subjects) Obnoxious to the Government, Disloyal and Rebellious on such a particular occasion, telling us, that *their tender Consciences had no feeling of Rebellion and Treason*, Pag. 138, 139 and now charging the *Qrs. Light within* with *all the part of Disloyalty, Rebellion and high Treason against the King's Sacred Majesty*. Also in his writing against *Edw. Burroughs* for reproving the Oppressing Priests and Rulers that were in *O. Cromwel's Day*, and for telling them, *the Lord would cut them off* (wherein he truly foretold their Down-fall) This also the Priest takes notice of, both in his 132, 133, & 134th pages, and also makes it an Article of the *Qrs. Faith, Art. 90.* to render us Odious to the present Rulers; for hee's not so honest as to

to tell them it concern'd Cromwel (when Protector) and his Creatures or Agents (not to excuse any Corrupt Rulers now) Thus like a most Envious Forger and Perverter the Priest has treated us. And supposing he had real occasion against something in G. B's Warnings or Letters aforesaid, yet how manifestly hath he Violated the Act of Indemnity, and herein shewn himself most Uncharitable and Unchristian; and yet he is the man that pretendeth to so much Charity and Christianity. He counts it Uncharitable to put black Names (as he calls them) upon Persons, and saith, *that Christian Charity thinks no Evil, and Christianity speaks Evil of no man*, pag. 113. But he has shewn himself so much void both of this Charity and this Christianity, that he both thinks Evil, speaks Evil and acts Wickedly against many in his writing thus maliciously, not only against particular Persons, but against the People called Qrs. and the Light within. Also that in pursuance of his Malicious purpose to render them *Disloyal and Rebellious*, he forges Five Articles in the Qrs. Name, as their Belief concerning O. Cromwel, and the late King and the Powers, &c. as in his Articles 91, 92, 93, 94, 95. which he forges on the said G. B's Letters aforesaid, on purpose to render the Qrs. as odious and offensive as possibly he can (some-what like Jeroboam's Priest, saying, *Amos hath conspired against thee*, Amos 7. 10.) to incense the present Government against them. As for instance, Art. 91. this Priest thus proceeds in his Forgery, viz.

Pr. We Qrs. do believe, that O. Cromwel was one of our Friends, &c. And

Art. 92. We Qrs. do believe, that O. Cromwel was no Rebel, nor Usurper, nor Traytor.

Observe. Thus the cruel Priest our Adversary hath most maliciously and most Knavishly Forged these things in the Quakers Name, as Articles of their Faith: which were never so made; much less agreed upon by the Quakers as Articles of their Faith. Besides G. B. plainly testified against Oliver Cromwell (even when Protector) and so did Edward Burroughs whom this Priest quotes and upbraids for Reproving the Rulers of England for their Covetousness and Corruption, and telling them the Lord will cut them off, &c. whereupon the Priest Exclaims against

E.



*E. Burroughs*, crying out, *brain-sick Quaker, blacking the Magistrates of England, Lying Vision*. As if the Priest designed to Incense the present Rulers against the *Quakers* on this occasion; whereas *E. B's Book* quoted by him, was Printed in the Year 1654, as he confesseth, which was in *Cromwells* dayes: So that this Priest is offended at those Testimonies that struck at *Cromwell* and his *Corrupt Magistrates*. How abominably hath this Priest played the Knave and abus'd us in a most fordid manner, both in these two cited Articles and in many others, which with the assistance of a Diabolical Inspiration he has contriv'd and forged in the Pit of Darkness and Habitation of Cruelty, where his Spirit is conversant among the unclean lying Spirits, who further manifests his Folly and Ignorance in his Discant or Paraphrase upon *Nicholas Knights Book*, Entituled, *A Comparison between the true and false Ministers*, Printed 1675. After this Priest hath told us, that in this *Quaking Book* the false Ministers of England are thus described; and after several Descriptions given of them, the Priest cites these following in his pag. 142. which I recite directly as he has done, viz.

*Tythes are only claim'd by false Teachers.* (Ask him where did true Ones, or Christ's Ministers ever claim them?)

*They deny the Doctrine of Christ enlightning every one with a saving Light* [and that truly, for it is a *Quaking* falshood.]

*They deny the manifestation of the Spirit in all, they reproach the true Ministers of the Light* [and justly, because of their Folly.]

*They are Persecutors of the Children of Light* [but the *Quakers* have no Truth nor Righteousness to be persecuted for.]

*They deny that any are made Perfect from all Sin in this Life* [which they ought to do.]

*Observation.* Observe that these Words within the Crochets are the Priest's own very words, wherein first he hath blasphemously charged the Light of Christ, who is that true Light which lighteth every man that comes into the World; *John* 1. 9. 2dly, He has reproached the true Ministers of the Light in directly charging them with Folly. 3dly, He has slandered the *Quakers* in saying, They have no Truth nor Righteousness. 4tly,

4thly, He counts it a Duty to deny that any are made Perfect from all Sin in this Life; & herein he has justified the false Teachers against Christs Doctrine and Work, who taught his to be Perfect, and is come throughly to purge his Floor, to sanctifie, wash and cleanse his Church and People, that there may be no spot in his Spouse. But this work of Christ the false Teacher denyes; he says, *they ought to deny it*: The Lord deliver People from such blind Guides!

S. XXVIII.] Pr. p. 101. You see that the Quakers are accused justly for asserting a perfect freedom from all Sin on Earth; of this false Doctrine this Quaker is a sorry Champion.

Ans. Such a freedom from Sin must be on Earth or never; there is no Purgatory after Death; and no unclean thing shall enter into Gods Kingdom; *If we walk in the Light, as he is in the Light, we have fellowship one with another, and the Blood of Jesus Christ his Son cleanses us from all Sin, 1 John 1. 7.* Unto him that loved us, and washed us from our Sins in his own Blood, Rev. 1. 5. Blessed are the Undeiled in the way, who walk in the Law of the Lord, Psal. 119. 1. They also do no Iniquity, ver. 3. And this was on Earth; therefore no false Doctrine.

Pr. Ibid. Nothing less than a perfect freedom from all Sin on Earth was the End and Aim of Redemption by Jesus Christ; to deny a perfect Freedom from all Sin in this Life is (according to this Quaker) to make Christ only a part of a Redeemer, and to establish a middle way betwixt Earth and Heaven, in which to be made free from Sin.

Ans. Our Saviour Jesus Christ gave himself for us, that he might redeem us from ALL Iniquity, and Purifie unto himself a peculiar People, Zealous of good Works, Tit. 2. 14. By one Offering he hath perfected forever them that are Sanctified, Heb. 10. 14. This was the End and Aim of Redemption by Jesus Christ, who therefore is not only a Redeemer in part, but wholly, wherefore to deny such freedom from all Sin in this Life is to suppose Christ only a Redeemer in part, some middle place to be freed from Sin in after Death.

Pr. Ibid. To assert this great Truth, that there is no perfect freedom

freedom from Sin to be attained to in this Life, is (as the Quaker doth basely speak) a great Delusion of the Devil.

*Ans.* 'Tis a great delusion of the Devil, to assert that there is no perfect freedom from all Sin to be attained in this Life, and contrary to Scripture-Testimonies before cited.

*Pr.* p. 102. *That if they lay hold on him by Faith, their Sins shall not be imputed to them, though they Sin daily, that the Righteous man sins seven times a day.*

*Ans.* Here he hath accused true Believers and the Righteous man without exception, both with sinning daily, and sinning seven times a day, such a Champion is this Priest, for Satans Kingdom against the Righteous, for which he has no rule in Scripture, that we know, that saith, *The Righteous man sins seven times a day*, but that a Just man falls seven times, and rises up again, *Prov.* 24. 16. Here's neither sinning nor day mention'd, he may fall so often into Trouble, Affliction and Suffering, and *Psal.* 56. 1. not into Sin, and rise up again out of his Troubles; The Lord knows the dayes of the Upright, and their Inheritance shall be forever, *Psal.* 37. 18. Also in *Zachariah's* Prophecy of Christ and his Salvation, he saith, That we being delivered out of the Hands of our Enemies, might serve him without fear, in Holiness and Righteousness before him all the dayes of our Life, *Luke* 1. 74, 75. And thy Testimonies are very sure; Holiness becometh thine House, O Lord, forever, or to length of days, *Psal.* 93. 5.

*Pr.* Ibid. *That their Sins shall not be imputed to them that believe in Christ, though they sin daily.*

*Ans.* Sinning daily is neither consistent with true Faith in Christ, nor with the estate of the Righteous and blessed of the Lord, to whom Sin shall not be Imputed; see *Psal.* 32. 1, 2. Blessed is he whose Transgression is forgiven, whose Sin is covered. Blessed is the Man unto whom the Lord imputeth not Iniquity, and in whose Spirit there is NO GUILE; unto which the Apostle refers, *Rom.* 4. 6, 7, 8.

*Pr.* Ibid. *That the Righteous man doth sin often in one day — that the Holy men of God have sinned, that do deny a perfect freedom from all Sin attainable in this Life.*

N.

*Ans.*



*Ans.* His Charge against the Righteous man without exception is refuted before, as contrary to Scripture, and indeed 'tis Antichristian, Sin pleasing and Impious, thus to plead for Sin against the Righteous, and 'tis a great aggravation of this Impiety to accuse the Holy men of God with *denying a perfect freedom from all Sin to be attainable in this Life*. Come Priest, thou that say'st, *The Scripture is thy only Rule*: produce us plain Scripture to prove this thy Charge, which is general against the Holy men of God, where ever they denyed such a freedom from all Sin to be attainable in this Life; either bring us Scripture-proof for this, or else forever be silent, and deceive the People no longer.

*Pr.* Ibid. *To speak this Quaker's mind, without being perfectly cleansed from all Sin, no man can witness Christ to be his Redeemer, nor that he is come to destroy the Works of the Devil; nor can he witness that Christ is come to redeem him.*

*Ans.* The Priest hath here utter'd his own mistake, and not the Quaker's mind. For every true Believer in Christ can witness that Christ is come to destroy the Works of the Devil, and to redeem him from under his Power, before this saving Work of Christ be effected or compleated; from the very first appearance of Christ and work of his Grace in the Heart, through Faith, (which he is the Author of) there is a real Belief, Sense, Expectation and Hope, that he who has begun a good Work will perfect it in his own due time; he that hath begun to Cleanse, to Purifie, to work out Sin, to engage the Soul in a Spiritual Warfare against it, will in his own time, even in this Life, perfect this Work of Cleansing and Redeeming the Creature from all Sin; so that he is known to be a Redeemer by that effectual Progress which he makes in his Work in Man, in the gradual carrying on of it unto Perfection, there is a time of Washing and Cleansing, and a time of being Washed and Cleansed from Sin; there is a time of Warning, and a time of Conquering, as also a being made more then Conquerors, through him that loved us.

*Pr.* pag. 103. *Its no marvail, that the Qrs. do ignorantly plead for a perfect Freedom from all Sin in this Life; for this is their*

*their Top-gallant Error, which makes them reign like Kings above the World, Death, Hell and the Devil.*

*Answ.* See here how mad against Perfection this Priest is; he likes not to hear of perfect Freedom from all Sin in this Life, he calls it, The *Quakers* Top-gallant Error; his Clamour against us on this occasion he reiterates over and over, and therefore I recite his words, that the Reader may see how earnest he is for Satan's Kingdom; he has done no less herein than Blasphem'd the Work and Doctrine of Christ and his Apostles (which was against all Sin, and for a perfect Freedom from it in this Life) as being a *Top-gallant Error*; thus he has shewn himself an Industrious Agent for Satan's Kingdom.

*Pr. Ibid.* By this *Quaking Doctrine of Perfection* this Quaker saith, that the Children of God and the Children of the Devil are made manifest. Behold, in this *Qrs.* account they are manifestly the Children of the Devil, who do not hold a perfect Freedom from Sin on Earth.

*Answ.* That which here he scornfully calls *Quaking Doctrine*, is according to plain Scripture, which he has flatly opposed; see 1 John 3. 9, 10. Whosoever is born of God, doth not commit sin; for his Seed remaineth in him: and he cannot sin, because he is born of God. In this the Children of God are manifest, and the Children of the Devil: Whosoever doth not Righteousness, is not of God, neither he that loveth not his Brother.

*Pr. Ibid.* Thus this Idoliz'd Perfection of the *Qrs.* serves to Unchristian all but themselves.

*Answ.* Manifest Scorn and Falshood; we do not idolize Christ's Work of Perfection, nor unchristian any by vindicating of it; but seek to bring them to true Christianity, that they may know Christ, his Image and divine Nature formed and brought forth in them by the Operation of his Spirit and Power.

*Pr. Ibid.* In vain doth this *Qr.* tell us, that they who dwell in the Righteousness of Christ, sin not; for the Scripture records no such Over-holy Inhabitants.

*Answ.* The Scripture doth record such Holy Inhabitants in Christ as sin not. Ye know that He was manifested to take away

Our Sins; and in him is No Sin; whosoever abideth in him, sinneth not; 1 John 3. 5, 6. But this the Priest counts Over-holy; that is, with him 'tis Over-holy to abide in Christ, and not to sin; whereas Christ said, *Abide in me, and I in you.*

Pr. Ibid. *Its true, its the Devil who pleads for Sin; and let that man's Mouth be stopt forever that dork so.*

Ans. Then Priest, to be sure, thy Mouth ought to be stopt; for much of thy work here, is pleading, striving and contending for Sin; reiterating the same sinful Doctrine of thine against Perfection and Freedom from Sin in this Life over and over, frequently; and therefore thou art therein the Devil's Mouth, and not the Mouth of God nor Christ: The Devil pleads for Sin, and so dost thou; thou and the Devil are manifestly united together against Christ and all his Followers in this matter: and therefore stop thy Mouth for shame, thou Flattering, Sin-pleasing Priest, who strengthenest the hands of Evil-doers, that they may not forsake their sins (like the false Prophets of old) promising them Life, Justification, Peace and Salvation in a sinful state.

Pr. Ibid. *But to affirm the In-being and Dwelling of Sin in the best of men in this World, is no siding with the Devil in the same Plea.*

Ans. Here the Priest hath accused the best of men in this World, with the In-being and Dwelling of Sin; and is not this a pleading for Sin and a siding with the Devil against Christ's Manifestation and Work, which is, to take away Sin, to destroy the Work of the Devil? and if to Destroy it, then not to let it have a Being or Dwelling in any true Believers. The best of men are free from consenting to the In-being of sin, much more from pleading or contending for it; *for being made free from Sin, and become Servants to God, such have their Fruit unto Holiness, and the End Everlasting Life, Rom. 6. 22.*

Pr. Ibid. *Ministers of the Gospel, who teach, that none can be Perfectly cleansed from all Sin in this Life.*

Ans. They that teach, that none can be perfectly cleansed from all Sin in this Life, preach another Gospel than the holy Apostles preached, whose Preaching and Work of the Ministry



was to present Believers *Perfect in Christ, and for the Perfecting of the Saints*: But such Ministers as teach, that none can be cleansed from all Sin in this Life, are like or of kin to such as hold a Purgatory or place of Purgation to cleanse in after Death; only they fall short of the Papists in this, that they'll allow none, no, not the best of men on Earth, to be perfectly cleansed from all sin in this Life; whereas the Papists do grant, that their Canonized Saints and Martyrs escape Purgatory, and go directly to Heaven when they dye; but yet they will imagine a Purgatory for the greatest part of their People, to give them ease in their Sins, and get Money and Gifts of the Richer sort, to mitigate and shorten their pains in Purgatory. Thus Satan has divers ways to sooth up Sinners, and to maintain his own Kingdom against Christ, his Work and Kingdom.

Pr. pag. 104. *O Quaking Perfection from all Sin in this Life! O Brain-sick Whimsy! To what Extravagant Assertions, to what Devilish Expressions hast thou transported this Poor Deluded Quaker! — This Quaking Error.*

Ans. Thus the Priest Hectors, Rants, Vapours, Vilifies and Reproaches the Quaker, for pleading against the Devil's Work, which is Sin, and for Christ's Work and Service, which is Perfection and perfect Freedom. But the Priest in his pleading for Sin, and therein siding with the Devil, Rants it at a high Rate; he thinks he has paid it off, and run down the Qr. and the Doctrine of Perfection, with his Hectoring, Insulting, Scuffling and Deriding; and yet he would have People believe he does not plead for Sin; for he says, 'Tis the Devil that pleads for Sin, and let that man's Mouth be stop't forever that doth so: A plain Confession, which shall rise up against him to his own Condemnation, that out of his own Mouth he may be judged.

Pr. Ibid. *This Qr. was not rightly instructed to distinguish well betwixt the Being and ruling Power of Sin.*

Ans. He is here mistaken still concerning the Quaker; for he is so far instructed in Christ's School, as to know that the same Seed which bruisseth the Serpent's Head, breaks his strength and power, subdues and destroyes his Kingdom, doth in due time both remove and destroy the very being of Sin, in all who receive

ceive, believe and abide in Christ Jesus, the promised Seed, for granting that the ruling Power of Sin is taken away and removed by Christ; what sincere Soul or upright Follower of Christ Jesus (who thus far feels his Power to bruise the Serpent's Head, and break his strength, to the subduing of sin) will yet suffer the *Being and In-dwelling* of Sin all his Life time to remain in him (seeing he that is begotten of God, keeps himself that the Wicked one toucheth him not, 1 John 5. 18.) when he faithfully follows the Conduct of such a powerful and victorious Prince, Captain and Conqueror, as our Lord Jesus Christ, who is able to do the Work that God has sent him to do, and even to save to the uttermost all that come unto God by him, who also is he that is greater in us than he that is in the World; and as the Author to the *Hebrews* prayed, *Now the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the Everlasting Covenant, make you PERFECT in every good Work to do his Will; working IN you that which is well-pleasing in his sight through Jesus Christ; to whom be Glory forever and ever, Heb. 13. 20, 21.*

**S. XXIX.]** Pr. pag. 108. *As for Infant-Baptism used in all Ages of the Christian Church (this Qr. like an Anabaptist, saith) there is no Scripture nor Example for it.*

*Ans.* That Infant-Baptism, or rather Sprinkling, was used in all Ages of the Christian Church, I plainly deny, and it remains for this Priest to prove, or else confess his Ignorance or false Assertion in this point; as also, since he upbraids the Qr. for saying, *there is no Scripture Example for it*; why does not he produce Scripture or Example thence for it? that would end the Controversie. And that it was imposed or settled by any general Council in the Christian Churches before Popery entred, or before there was a Pope or Universal Bishop (so called) at Rome, it remains for him to prove. And since the Church of Rome pleads for Infant-Baptism, and imposeth it upon the account of Tradition, and not Scripture, as its said of *Claudius Espontius* a Popish Bishop, at a Council at Pysoy in France, 1500. *That he ordained that Infants Baptism should be received by Tradition, because*

because it could not be proved a Command from the Scriptures. The Question hereupon is, Whether this Tradition be deiv'd from the Church of *Rome*, and so intended, or from the Primitive Church in the Apostles Days? For its being imposed by the Church of *Rome* cannot be binding to us *Protestants* because thereof. And if they pretend Authority from the Primitive Christian Church in the Apostles Days, then they should shew us this from Scripture, especially these who are our present Opposers, who profess the Scripture to be their Rule, and not the Church of *Rome*. For in vain is their Worship, who teach for Doctrine the Traditions of men, and whose fear towards God is taught by mens Precepts.

[Notes by another hand on this Subject.]

'Tis recorded, that about the Year 248. lived a Priest, called, *Fidus*, who willed People to Baptize Young Children, according to the manner of Circumcision: About which Thing *Cyprian*, with Sixty six Bishops and Elders gathered together, ordained, That Children should timely be baptized, as well before as after the 8th day. It seems the Doctrine of *Fidus* concerning Dipping or Sprinkling of Children was New, and seem'd strange to *Cyprian*, seeing he would not ratifie nor confirm the same without the Sentence and Advice of Sixty Six Bishops. Had it been commanded by Christ, practis'd by the Apostles, and continued in matter and manner to *Cyprian's* days, there had not been a necessity for the Concourse of so many Bishops concerning the same: And though *Cyprian* here enjoyned Baptizing of Children, yet a few Years before he was for the Dipping or Sprinkling of aged People; see his Epistle to *Magnus*.

*Cassander*, in his Book, *de Infantum Baptismo*, saith, That Baptism of Infants came to be much uled by the Fathers, who lived some three hundred Years after the Apostles. He excludes it from being Christ's Command, or practis'd by the Apostles.

*Johannes Bohemius* saith, ' That Baptism of old was administred ' to none (unless upon urgent necessity) but to such as were ' before instructed in the Faith and catechised; but when it came ' to



' to be judged necessary to Everlasting Life, it was ordained, that  
 ' Infants should be baptized, and that they should have God-fa-  
 ' thers and God-mothers, who should be Sureties for Infants,  
 ' and should renounce the Devil in their behalfs. It grew to this  
 ' in the Roman-Catholick-Church, that at the Baptizing of a  
 ' Child, the Priest, *First*, Blows three times in the Infants Face :  
 ' *Secondly*, He anoints his Eyes, Ears and Nostrils with Earth  
 ' moistned with his Spittle : *Thirdly*, He Names him, and  
 ' Marks him with the Sign of the Cross upon his Breast and Back  
 ' with Hallowed Oyl : *Fourthly*, He dips him into the Water,  
 ' or pours Water upon him three times in the form of a Cross :  
 ' *Fifthly*, Dipping his Thumb in the holy Chrism (as they call it)  
 ' he signs the Childs Fore-head with the sign of the Cross :  
 ' *Sixthly*, He covers him with a White Garment : *Seventhly*, He  
 ' puts into his hand a burning Candle, Lib. 2. de Gentium Moribus.  
 For a farther Information about *Baptisms*, I refer the Reader to  
 Thomas Lawson's Treatise, Entitled, ΒΑΠΤΙΣΜΑΛΟΓΙΑ,  
 Or a TREATISE Concerning BAPTISMS.

Pr. p. 113. Behold, is this the Christian Charity that thinks  
 no Evil? Is this the Christianity that speaks Evil of no man?

Answ. Well, this shall remain as Universal a Testimony a-  
 gainst much of this man's Malicious and Scurrilous Work in this  
 Pamphlet of his, as his confessing, that its the Devil who pleads  
 for Sin, and let that Mouth be stopt forever that doth so: If he  
 had well observed, That Christian Charity thinks no Evil; and  
 that Christianity speaks Evil of no man, he had not brought  
 forth this large Uncharitable Pamphlet, against the People cal-  
 led Quakers; nor yet pleaded for Sin's Continuance in the best  
 of men in this Life, as he hath done.

§. XXX.] Pag. 115. Qr. And are made Partakers of the  
 Divine Nature of Christ, by which they are made Christians.

Pr. The Priest Answers, In these few words this Qr. hath given  
 a most Blasphemous account of all Qrs. for he saith, that they are  
 made Partakers of Christ's Divine Nature; that they are Christi-  
 ans thus made.

Answ. His telling of a Blasphemous account of All Qrs. is a  
 Falshood

Falshood to abuse us; for the matter here opposed by him, as it is in *James Parnel's Book*, p. 176, 177. *Collect.* is not placed in these words, as that *All Qrs.* are made Partakers of Christ's Divine Nature; but the words are more general, relating to the "Church of Christ and his Members, who live by the Faith of the Son of God, who are New Creatures in Christ Jesus, set free by the Law of the Spirit of Life, and are made Partakers of the Divine Nature of Christ, by which they are made *Christians*; and such now witness the effect of the Blood of Christ wrought within them, and the End of his Coming, and the Benefit of his Death, who are dead with him, &c. [Thus far *J. Parnel.*]

Observe well here, that I shall not let this Priest pass, as only making Exception against *all the Qrs.* being made Partakers of Christ's Divine Nature, but also I must take him as opposing the thing itself, that his Quarrel is not only against the Persons *Quakers*, but against the thing, i.e. *the partaking of Christ's divine Nature*, wherein his gross Ignorance both of Christianity and Scripture will farther appear in what follows.

Pr. p. 116. *Behold, here is our Saviours Godhead shared amongst the Quakers; behold, here are the Quakers made more than Co-heirs with Jesus Christ, no less God than himself is.*

*Ans.* Behold, here the Priest hath not only shewn his lamentable Ignorance, but his false as well as blasphemous Inference: for us to own a being made partakers of Christ's Divine Nature. He counts this not only a sharing of our Saviours Godhead among us, but also a making our selves no less than God himself, which is a sad and most Ignorant Inference, that new Creatures in Christ and his Members may not partake of his Divine Nature, unless they be God and Christ himself! What sad and miserable blindness and Irrational Work is this! As if the Member of a Body must not partake of the Nature of the Body, unless that Member could be the whole Body: *We are Members of Christ in particular, joyn'd to him, partakers of Christ,* having his Spirit and Life manifest in us, as all real Saints and true *Christians* have. And can all this be? can any be so nearly related and joyn'd to Christ, and not Partakers of his

Divine Nature? Can they be Partakers of Christ, of his  
 Heb. 3. 14. Power, Spirit, Virtue, Life, Faith, Divine Image,  
 Rom. 11. 16, Holiness, and have him therein form'd in them,  
 17. and yet not be Partakers of Christ's Divine Nature?

What strange Inconsistency is this! Though the  
 Priest will not own this of the *Qrs.* we impose it not so upon  
 him; yet will he own it of any of Christ's Members? No: See  
 what follows, as his Consequence on the Assertion, and farther  
 Evidence of his great Blindness and Ignorance both of Scripture  
 and Christian Experience.

Pr. Ibid. Every Real *Qr.* is truly Godded with God, and  
 Christed with Christ (according to this Abominable Quaking Af-  
 fersion) they are all Partakers of that same Divine Nature, which  
 Christ hath—Quaking Blasphemy—Intolerable Blasphemy.

Ans. See now how it is, the Assertion it self, that this Priest  
 opposes, viz. The Partaking of the Divine Nature, which Christ  
 hath; this he puts these black Characters, *Quaking Blasphemy, In-*  
*tolerable Blasphemy* upon: We will not contend, whether all called  
*Qrs.* partake thereof or no; for I don't affirm it, because its possible  
 for some to be Unfaithful under that Profession, and may hold the  
 Truth in Unrighteousness; but whether any Saints, Members of  
 Christ, or New Creatures be Partakers of the Divine Nature of  
 Christ, I affirm, they are, as every true Branch that is grafted in the  
 true Root, partaketh of the Root and Fatness of the Olive Tree,  
 Rom. 11. 17. And saith Christ, I am the true *Vine*, and ye are the  
*Branches*, he that abideth in me, and I in him, the same bringeth  
 forth much Fruit; for without me (or severed from me) ye can  
 do nothing, John 15. Now doth not every such Branch partake of  
 the Nature & Virtue of the Vine? Did you ever hear of a Branch  
 in any Vine that beareth Fruit without partaking of the Nature,  
 Virtue or Sap of the Vine? But it seems, here is a Priest, a Teacher,  
 that would be counted a Member of Christ, a Christian, a Believer,  
 a True & Fruitful Branch (no doubt) and yet altogether Void and  
 Destitute of the Nature, Virtue and Life of the true Vine, which  
 can be neither true in Spirituals nor in Temporals.

And for a Final Confutation of his folly in this Great Point,  
 take one Scripture more, 2 Pet. 1. 3, 4. According as his Divine  
 Power hath given unto us all things that pertain unto Life and God-  
 liness,



liness, through the Knowledge of him that hath called us to Glory and Virtue, whereby are given unto us exceeding great and precious Promises, that by these you might be **PARTAKERS** of the **DIVINE NATURE**, having escaped the Corruption of the World, which is through Lust.

Mark here, how plain it is, that the Apostle did confess, how they were *Partakers of the Divine Nature*, which our Adversary has counted such an Abominable Assertion and Intolerable Blasphemy. Thus he hath Reproached and Blasphemed the Primitive Christian Doctrine, and Attainment in and by Christ his Divine Power and Nature, which the Saints were made Partakers of.

*Qr.* pag. 117. "Here is the true Church, where there is  
"but One Teacher, One Lord, One Faith, One Baptism, One  
"Light, One Life, One Way, One Shepherd and One Sheep-  
"fold, One Priest over the Household of God, One Hope, One  
"Language, One Family, One God and Father of all.

*Pr.* To this the Priest Answers, viz. *In these Quaking Lines we have such an account given of the true Church of God as was never heard nor read of till within these Thirty Years by past, such an account as no Age of the Primitive Church can render the like, except in a Qrs. Conventicle, this true Church is not to be found on Earth.*

*Answ.* What a stranger to the true Church and the Unity thereof, hath our Adversary shewn himself to be! He has here such an Account of the true Church of God as it seems he never heard nor read of, before he knew the People called *Quakers*. But he falsely presumes in saying, *that no Age of the Primitive Church can render the like, and that this true Church is not to be found on Earth;* by which he has rendred his own Church no such true Church.

But why is it such a strange Account of the true Church? Is it strange, that there should be one Head, Christ, one Teacher, one Lord, one Lawgiver, one Faith, one Baptism, one Light, one Life, one Way, one Shepherd and one Sheep-fold, one Priest over the Household of God, one Hope, one Family, one God and Father of all in this true Church? This is not strange to the

Church of Christ, which is Constituted of true and living Members of one Body, who live by the Faith of the Son of God, and are new Creatures in Christ Jesus, who are gathered and baptized by one Spirit into one Light, Life and Power, and so into one Body, according to Scripture, seeing the Priest is so ignorant of these things, I desire him to read these Scriptures at leisure, *Isa. 33. 22. Jer. 31. 31, 32, 33, 34. Heb. 8. 8, 9, 10, 11. John 6. 45. Isa. 54. 13. 1 Cor. 12. 13.* [See also *Ephes. 4. 3, 4, 5, 6.* which is directly to our purpose for this Unity and Perfection in the true Church, so much condemned and derided by our Unchristian and Atheistical Adversary.

**S. XXXI.]** Pr. Ibid. *The true Church is now only to be found among the Poor Deluded Qrs. Most of these Unities heaped together by this Qr. must be understood according to the Notorious false Principles of all Qrs. — A Quakerized Unity.*

*Ans.* We do not say, this true Church is only to be found amongst the Poor Quakers, or this Unity, as relating only to a Visible Society among us; 'tis of more Universal extent than any Visible Society of Persons, but that there is an Invisible and Spiritual Union known to all the faithful among us; and that as we are a People gathered by the Power and Spirit of Christ, we are Members of that Church, which he is Head of, and that his Power has more manifestly appeared with us in our Testimony for him, and in upholding us cheerfully to suffer for the same, than with other Societies in our Day (as also to keep a Conscience void of Offence towards God and Man, this we are satisfied in) and that the Lord's Power has more Eminently appeared among us in our Societies and Assemblies, than among other Professions, Societies or Assemblies in our day, else we should not keep together in a Society, we should not be a Church, nor in such an Union, nor Assemble together, if we did not really believe, and were satisfied, that the Lord owns us, and is with us, as we are a People.

And let this Caution be taken by the way, That whoever go out from us, separate themselves and turn into Enmity, Malice or Wickedness, after they have seen and tasted of the great Power

**P**ower and Work of the Lord among us, they fall into a worse and more dangerous State than thousands are in, who never had this Knowledge (*Willfully to sin against such Knowledge is far worse than to be in the time of Ignorance, wherein God winked*) their latter End is worse with them than the beginning; it had been better for them not to have known the Way of Righteousness, than after they have known it to turn aside from the holy Commandment. *Turks and Indians* who confess and adore an Eternal Deity, and live honestly, according to what they believe and know, are more acceptable to God, yea, and the most ignorant among them shall sooner find Mercy and Salvation with him, than either the *Rebellious Backslider*, the *Hypocrite*, *Careless and Unfaithful*, under the Profession of *Christianity*, among what People soever.

And though we do not Exclude all, who are not yet gathered into an outward Society with us, from having any share in that inward and invisible Life, Spirit, Faith, Union or Salvation, which we are made partakers of. For there are those that *Wish well to Zion*, that have a love to her, and a drawing towards her, that God hath regard to them, and will prosper in their honest Desires. And there are those that are *Not against us*, that are for us, *Luke 9. 50.* And God hath a regard to Inward Sincerity and honesty of Heart, though clouded under various Forms and Professions. There are those that have a Simplicity and Innocence in their Heart towards God, and are free from Enmity against his People, that yet are not come to have their Understandings so clear, as to come into an outward Society and compliance in all things with the gathered and chosen of the Lord, that yet have a secret breathing unto him in Spirit, whom he will in his own time gather unto himself; as Christ saith, *Other Sheep I have, which are not of this Fold, them also I must bring, and they shall hear my Voice, and there shall be one Fold and one Shepherd*, John 10. 16.

However, I would not be mistaken, though all are not come to that visible Society and open Testimony, which God hath gathered us into, and brought forth publicly among us through many deep Sufferings and Reproaches, yet I do not own nor believe  
Salvation



Salvation by any other Christ, Gospel, Light, Spirit or Power, than that which we have received from God and bear Witness unto through his Son Christ Jesus. The Way of Life and Salvation is but one, Truth is but one, the Light of the Lord, of the Lamb, and of his holy City is but one, wherein the Nations of them that are saved shall walk, and the holy fear of God and working Righteousness, which in every Nation they that experience are accepted, springs from this one Divine Principle of Life, Light and Truth in the inward parts, which God hath given to mankind, wherein Christ is spiritually and effectually received to Salvation, & which is but one in all, though different in degrees of Discoveries and Knowledge thereof among the Sons of men.

Howbeit thus far there is an Universal Union among all People saved of the Lord; when in the way of Salvation, that there is not an Envy nor an evil mind in one against another, but a certain degree of Innocency, Love and good Will; all which springs from that one, universal and divine Principle of Life, Light and Grace in the Hearts which we testify of.

*Pr. p. 118. This Quaking Unity belonging to the true Church of God hath no Scripture-bottoms to stand on, no Christian Writers of any Century did ever describe the true Church of God after this Canting rate.*

*Ans.* The Unity belonging to the true Church, and the description thereof I have sufficiently proved by H. Scripture, and according to true Christian Experience & Testimony; and therefore this Adversary may be ashamed of his scornful Taunting, and Idle, Atheistical and Impious Trifling Reflections on these serious Occasions, and remember the Proverb cited by himself, *Pietas non patitur ludum*: he will find one day, that he has an heavy Account to give for his acting the part of a Mountebank and Stage-player, Gamer and Sporter about Pious and Religious matters, his casting his Scurrilous terms upon us, and calling that Canting which hee's not able to Confute; This will not excuse his Prophaneness, Levity, Scorn and Contempt, which God will rebuke.

As for his flighty Reflection upon James Parnel's Books, that

in reading them over he found *Cramben his Colossian*, he might have forborn this for shame in this case. For as for Reiterations, Repetitions and Tautologies of worse stuff than *Colewort twice boild*, I never read any that surpassed him, especially any of his Coat, that stuff'd up a Book so big as his, with so much Scoffing, Jeering, trifling and impious Reiterations with so little shew of Reason, as he hath done; which shewes, after what an Ungodly rate he has spent his Time and Study, and how there in he has been attended and prompted with a Diabolical Spirit to inveigh, like one mad with Envy, against the Light of Christ within, Perfection, partaking of the Divine Nature, and Unity of the true Church.

**S. XXVII.]** Pr. pag. 132. *Take heed to the Light of God within you; this is only a Whim of the Qrs. Brain, which hath no Foundation in any Apostolical Writings: In Scripture we find mention made often of Christ the Light, and sometimes of Christ in you. But—take heed to the Light of God within you; this is only the Quakers false Doctrine.*

*Ans.* Look here, he can scarce write a Paragraph without scoffing at the *Qrs.* Thus he inveighs against taking heed to the Light of God within; he sayes, *It has no Foundation in any Apostolical Writings:* But see the man's Contradiction, as well as his Ignorance herein. He confesses, that *in Scripture we find often mention made of Christ the Light, and sometimes of Christ in you;* and has this no Foundation in the Apostles Writings? If Christ be the Light, and Christ within, must not he be taken heed unto and followed, as he is manifest within, even in them that believe in his Light, as he has taught? but if God, who commanded Light to shine out of Darkness, hath shined in our Hearts, to give us the Light of the Knowledge of the Glory of God in the Face of Jesus Christ, *2 Cor. 4. 6.* Must we not then take heed unto his Inshining Light in our Hearts, when he shines in our Hearts, to give us such Knowledge? I had not repeated so much of this Man's reiterated, trifling and scornful Contradiction and Opposition to Truth, but that his Folly may the more be seen, and remain on record against him.

*Ans.* *Ibidem* To be one in the Eternal Unity smells strong of Parnell's Antakers test Christ's Divine Nature, that God is with us, manifested in the Flesh; all which is Abominable Blasphemy. *Ans.* As for Eternal Unity among Christ's Followers, did not he pray for it? John 17. 21. *That they all may be one, as thou Father art in me; and I in thee; that they also may be one in us.* And this partaking of Christ's Divine Nature offends the Priest still, but his Folly therein is sufficiently detected before, which now he greatly adds to in accounting it Abominable Blasphemy to say, *God is with us, &c.* How then is Christ called *Immanuel*, God with us? And hath not God promised, *to dwell and walk in his People?* And were not the true Believers given up to suffer with Christ, and to be delivered up to Death for his sake, that the Life also of Jesus might be manifest in their mortal Flesh? And doth not the Spirit of Christ dwell in true Believers, and quicken their mortal Body, to yield their Members as Instruments of Righteousness to God, that Christ may dwell in their Hearts by Faith, that they might know the Love of Christ, and be filled with all the Fulness of God. For which End *Paul* bow'd his Knees unto the Father of our Lord Jesus Christ; see *Ephes. 3. 14.* to the end.

*Pr. p. 124.* Christ Jesus his Body is one, which is his Church; behold, except the Church, which is Christ's Mystical Body, our Saviour hath no other Body.

*Ans.* The Priest takes occasion for these words from a Passage he cites out of a Book, called, *Truth's Defence*; which (as he cites it) is, "That the Body of Christ is but one; and he is the Head of the Body, which is the Church: Whence he infers, *our Saviour hath no other Body*; which is but his own Narrow Construction. For it follows not from saying, the Body of Christ or his Church is but one, that Christ hath no Spiritual or Glorious Body peculiar to and of himself, whereof the Church contains Members. For what's more plain, than where it is said, *For as the Body is one, and hath many Members, and all the Members of that one Body being many, are one Body, so also is Christ, 1 Cor. 12. 20.* Then that all those



those many Members, and that one Body of Christ, whereof they are Members make up one Body collectively and joyntly in Christ and that the Church and Members of Christ, as joynd to him and his Body, to make up one Body in universal Union and Fulness of Christ Jesus; so as all are joynd to him, and Members of his Body, of his Flesh and of his Bone; this makes us one Body, where there is likewise one Christ, who takes in and comprehends with him both his own Glorious Body (like unto which the Body of the Saints Lowness was to be fashioned. *Phil. 3.21.*) and all the Members thereof, who are joynd to him in that Myste-  
 rious Union, that is between Christ and his Church, as he is the true Vine, and they the Branches. And granting still that Christ has a Glorious Body most neat & proper to himself, above and more excellent than all our Earthly Bodies, like unto which he will change our Low and Humble Body, 'tis not improper to say, The Body is one, and hath many Members; and all the Members of that one Body, being many, are one Body. Now are there many Members, yet but one Body, *1 Corinth. 12. 20.* And there is one Body and one Spirit, *Ephes. 4. 4.* Therefore a plurality of Bodies and Members may be truly called *one Body* in that Mystical or hidden Union, that is between Christ and his Church; for any Collective Body, consisting of many People, may be called *one Body*, though this be far inferiour to the heavenly Union between Christ, his Body and Church. Lastly, How can true Believers (who are many) be said to be *One Bread* from their eating of that one Bread which is Christ, even of his Flesh (which he gave for the Life of the World) or be said to be Members of his Body, of his Flesh and of his Bone from their Union with him, or his Church be said not only to be his Body, but the *Fulness* of him that filleth all in all; if in this *Bread*, his *Flesh*, *Body* and *Fulness*, Christ's own Body, be not so included, and his Church therewith so nearly united, as *All* comprehensively to make up *One* universal Body in the *Fulness* of Christ; for how should his particular Body be excluded out of his *Fulness*? and yet there are those who discern not the Lord's Body, who eat and drink unworthily, and so eat and drink their own Damnation.

But this Priest still proceeds in his Envious Attempts, telling us, *That to speak the Qrs. Mind more fully, two of his Neighbour Qrs. told him, That Christ's Body did vanish at his Ascension; and that now he hath no other Flesh or Body, but the Flesh or Body of his People,* p. 124.

To which I answer, That the first is a palpable Untruth; I deny it to be the *Qrs. mind*, that *Christ's Body did vanish* (so as to be annihilated) *at his Ascension.* 'Twas chang'd and more glorified, but not vanisht. To the last part, accusing two of his Neighbour *Qrs.* with telling him so, this is very questionable and suspicious; the man's Credit is at such a low ebb with me, because of so many Lyes cast upon the *Qrs.* that I do greatly suspect this Story against two of his Neighbours. And I am also satisfied, that none in their right Understanding or Sense would give him any such mistaken Answer or Account concerning the Body of Christ, that it so vanished as to become annihilated. Though some Adversaries have been apt to be too Curious in their Enquiries about that Point, obtruding Unlearned Questions more than are necessary to Salvation. We are satisfied, that the same Christ that humbled himself to the Death of the Cross, is highly Exalted, and hath a Name and Authority given unto him, unto which every Knee must bow, and every Tongue confess; and the Mouthes of Gain-sayers shall be stopt in the Day of his Power, which is dawning in our Age; Glory to God and to the Lamb forever.

# AN APPENDIX

Vindication of the Soundness of the  
*QUAKERS* Faith from the  
said Adversary's Fictitious Creed,  
Unsound Faith, and most Knavish  
Forgeries and Sordid Abuses, as sta-  
ted by him in the *Quakers* Name.

**S**ince that instead of an *Index*, our Adversary the Priest hath added an *Appendix* of Ninety Eight Articles in number, which he would have the Reader to look upon as *the Quakers Unsound Faith*, and which he is bold to set down as *the Quakers Belief*, and that with reference to what he hath in the foregoing Discourse, taken out of *their own Books*, and all which he promises to do *either in their own words, or according to the true Meaning of them*. By the Letter *Q.* is meant *Quakers*, page 144, 145.

By all which the Reader may observe, that all these Ninety Eight Articles, which he has framed in the *Qrs.* Name, he would have the Reader look upon them as the *Qrs. unsound Faith*. Whence it follows, that none of them are according to his Faith: let this be remarked by the way. And therefore



I shall give the Reader a few Instances out of the aforesaid Articles.

1<sup>st</sup>, To shew that many of them are neither set down in the *Quakers own words*, nor in the *true Meaning of them*; and therefore that the Priest is a manifest Forger therein.

2<sup>dly</sup>, That there are many Truths set down in many of the Articles, which are not according to this *Priests Faith*, because he has given them all the Title of the *Qrs. Unsound Faith*. Which things premised to be observed, I proceed:

Pr. Art. 1. *We Q. do believe, as W. P. doth write, that Jesus Christ is not a distinct Person without us, and that there is not one place of Scripture to prove him to be so; nor do we believe Christ to be God-Man, for it is no Scripture-phrase.*

Ans. This is a Forgery and Perversion, as from a Denyal of the Terms to a Denyal of the Thing. Jesus Christ is owned to be a Distinct Intelligent Being without us, but not as wholly excluded and limited only as a Circumscribed *Person without us*; he is within us also spiritually. As also to say, *We do not believe Christ to be God-man*, is a down right Slander; for we have fully declared him to be both God and Man; see Section 2.

Pr. Art. 2. *We Qrs. do believe that the Scripture is not a Rule directing our Understandings or Lives.*

Ans. False again; we have granted the Holy Scripture to be a Rule, but not the Only, the Primary or Chiefest Rule: The Holy Spirit and Divine Light hath the Preeminency and Preference as a higher and more universal Rule, even where the Writing comes not. §. 2, & 3.

Pr. Art. 5. *We Q. do believe, that the Justification of a Sinner is not by Christ's Righteousness imputed; that Justification by Christ's imputed Righteousness is a Dangerous Sin-pleasing Notion.*

Ans. False again: Christ's Righteousness, as imputed or reckoned by himself to true Believers, we believe, and never opposed it: but the Imputation or Reckoning of it to Persons wholly unsanctified by Sin-pleasing Teachers, we do oppose. §. 5, 6, 7.

*Pr. Art. 6. We Q. do believe, that Christ God-Man did never purchase the Redemption of any Sinners by the Price of his own Blood.*

*Ans.* A gross Perversion: We do believe, that Christ as Mediator hath obtained Eternal Redemption for us, and that by his own Blood, that we might be sanctified and redeemed from all Iniquity, for which ~~End~~ he gave himself for us. But not that he, as God-Man, did strictly purchase or buy Redemption of God the Father in a way of rigid or strict Payment & in the Offenders stead, to acquit and clear the Wicked or Guilty, in whom no Good is wrought, that they may live and dye in Sin, and yet be esteemed the Redeemed and Justified of the Lord. This is the plain Case, and this we cannot believe. But that Christ gave himself a Ransom for all, to redeem and purchase lost Man to God, out of the Fall, and out of Transgression. §. 9, 10. see also §. 5, 6, 7.

*Pr. Art. 7. We Q. do believe, that there is no Salvation to be hoped for, after this Life is ended; by any faithful Christians; and that there is no Resurrection of the Body from the Grave unto Life Everlasting.*

*Ans.* Manifest Falshoods: We believe both Everlasting Salvation, Resurrection and Everlasting Life from the Dead, according to holy Scripture; but that the Appearance of Christ unto Salvation is not to be put off, nor Salvation from Sin deferred till after Death. And this also answers his Forgery reiterated and enlarged in his eighth Article. But only his saying, *That there is no Coming of Christ as Judge at the Last Day*, is also a forged Falshood. See §. 11.

*Pr. Art. 9. We Q. do believe, as the Papists do, that true Justification is only by Inherent Righteousness.*

*Ans.* Here's a Perversion again: for we do not place a second or compleat Justification, Salvation or Heaven upon the *Merit* or *Deserving* of our own Works of Charity, &c. as the Papists do, rendering God a Debtor to them for those Works after the first Grace received: Herein we manifestly differ from them. And we do not place Justification wholly upon the Inherent

Inherent Righteousness of Christ, but also upon his Merit and Dignity in procuring or obtaining Eternal Redemption for us by his Blood, Suffering and Sacrifice. Yet that absolute Justification is not compleated without the Inherent or Inward Righteousness of Christ through Faith and Sanctification we must confess. §. 6, 7, 10, & 12.

Pr. Art. 10. *We Q. do believe, that Jesus our Saviour is not the Son of Mary, nor the Son of the Substance of the Father.*

*Answ.* These are both Gross Lyes, the point is cleared before: We never denyed, (but alway believed) Jesus our Saviour as Miraculously conceived by the holy Ghost overshadowing the Virgin *Mary*, and born of her: As also, we never denyed, but ever believed him, as he is the Eternal Son of God, to be of his Fathers Substance. §. 13.

Pr. Art. Ibid. *That Mary is not the Mother of God; its Popery to call Mary the Mother of God.*

*Answ.* This he has set down, as part of the *Qrs.* Unsound Faith; and therefore his Faith is, That *Mary* is the Mother of God; & 'tis not Popery to call *Mary* the Mother of God. The rest of the Forgeries in this Article are answered before. §. 13.

Pr. Art. 12. *We Q. do believe, that Deliverance from Condemnation is not by believing in Christ, who dyed to save Sinners by his Blood, but by obeying the Light within.*

*Answ.* This is a Gross Perversion and Forgery again: Christ and his Light within are not to be divided in the matter of Faith or Salvation. We never opposed Christ who dyed for Sinners, or Faith in his Name by believing or in obeying his Light within. For he that believes and walks in his Light, believes in his Name, and thereby partakes of the Fruit of his Death and Blood to cleanse from all Sin. §. 14.

Pr. Art. 14. *We Q. do believe, that there is no Knowledge of any Truth to be gotten by the Scripture.*

*Answ.* Here is a Falshood and Perversion again; for we do believe, that a Knowledge of some Truths may be gotten by the Scripture, and more especially through the Blessing of God enlightening the Understanding in the serious reading the Scripture; but no saving Knowledge is gotten by the Scripture alone, without



without the Blessing of God, by his Spirit enlightening the Understanding. S. 14, 15.

Pr. Art. 29, 30. *We Q. do believe, that there is no outward Civil Honour due to the King, to Magistrates and Men in Authority, or any others.*

*Answ.* False again; 'twas never an Article of the *Qrs.* Faith; we have fully exprest the contrary, even upon outward and Civil Accounts, as in paying our Taxes, Customs and Duties, and actually submitting to Authority as *Christians*, in all cases consistent with the Peace of our Consciences; and passively, in suffering in cases wherein we could not be active for Conscience sake. But it is the *Hat and Knee Honour, Bowing, Creeping and Cringing, Flattering Titles and Complements*, which this Priest is doting upon; 'tis not the substantial Honour, Dignity, Estimation or Reverence that his Contest is for, but what's meerly Complemental and pleasing to the fleshly Mind and Pride of Man. S. 17.

Pr. Art. 47. *We Q. do believe, that all Lords, Ladies, Knights, Gentlemen and Gentlewomen—Young and Old, Rich and Poor, &c. who are no Qrs. are the Children of the Devil, Fruitless Trees, for the Fire, to be cast into the Lake, that there they must lie for evermore, &c.*

*Answ.* His Falshood and Knavery herein is sufficiently detected before in his leaving out the general Conditions of *Mercy and Salvation* proposed to the Wicked, viz. *Repentance, Forsaking their Iniquities, &c.* without which they are liable to Destruction and Misery, which are in their way; see Sect. 24. 'Tis a plain Lying Forgery, to make their being *No Qrs.* the Condition of their Destruction; as if we should condemn all to utter Destruction who are not formally *Qrs.* so called: We never went about thus to confine the Mercy of God. For there are both Thousands of Infants that dye Innocent, as also many Thousands of Persons that have a Degree of Innocency, being free from Envy and Malice against us and others; and many in Dark Times and Dispensations, that having a Secret Sincerity in their Hearts to God, who never were Reputed *Quakers*, nor formally gathered into an outward Society with us, that yet may and do find Mercy, and partake of the common Salvation, tendered in

in Christ Jesus to Mankind. But No Fallen, Sinful or Polluted Man or Woman can find Salvation without Repentance or Inward Conversion by the Grace of God, that has appeared to all men, that they may be taught to deny Ungodliness and Worldly Lusts. §. 31.

But now more briefly to sum up and recite some more of the Priests Lyes, Wicked Forgeries and Falshoods in others of his Articles, I shall thus proceed.

Art. 54. *That there are no Right Magistrates, but Qrs. and such Quaking Magistrates, &c.* This is a Knavish and Idle Forgery. §. 25, 26.

Art. 54. *That not Thowing one another, is a Damning Sin, is a Lying Forgery again.* §. 17, & 26.

Ibid. *That all Superiority, Nobility, Honour, Breeding, &c. are under the Curse of God, is a Perverse Lye.*

Ibid. *That there is no true Nobility, true Gentility, but in us Qrs. that Honour is only due to us Qrs.* These are Knavish Forgeries Rill. §. 26.

Ibid. *That any of us despised Qrs. is more Noble, than either King or any Nobles after the Flesh, because of the Noble Seed in us.* No Article of the Qrs. Faith, but the Priests Forgery.

Ibid. *That all Noble men, Gentlemen, Superiours, Men of Honour, Breeding, &c. are Bastards.* An Odious Forgery to render us Odious. See §. 17, 18.

Art. 58. *We Q. do believe, that it is the Devil, who tells men, that Christ dyed for all.* This is a Horrid Lye, Wicked Slander and Most Abominable Forgery; for that Christ dyed for all men, we have alwayes believed and owned, as testified by his Spirit in his holy Apostles and Scriptures. §. 9, 10.

Art. 59. *That they who said, they believed, that that was the Christ who dyed at Jerusalem, and that he dyed for their Sins, and rose again, and sitteth at the Right Hand of God, were no Christians in Truth.* This again is a Wicked Perversion and Falshood, and also a Curtailing of J. Parnel's words (as the Priest has more at large cited them, pag. 105, 106.) as if the Qr. denied these things relating to Christ, whereas 'tis spoken of such false Christians as had the History or Profession of Christ, but were not in the

the true Knowledge of God or Christ, but under Anti-christ's Reign, yet under a Gospel Profession, looking at God as a God afar off only, and setting up Idols Temples, False Teachers, Hirelings, &c. §. 26.

Art. 66. *That to know God according to the Scripture, is no true Knowledge of him.* This is a gross Lye and Forgery again; for truly to know God by the Revelation of his Son, is according to Scripture, though given by Christ. §. 14, 15.

Art. 72. *That all true Quakers have the same Gift of the H. Ghost, or gift of Miracles, that the Apostles had:* The last is a gross Lye; for though true Quakers confess and own a partaking of the Gift of the holy Ghost, yet pretend not the same as to Miracles, or to equalize themselves therein with the Apostles; though God hath wrought Wonders and Miracles among them, and by some as Instruments in his hand.

Art. 78. *That to redeem and make free from Sin, is done with the Body of Christ which we have told you, is the Church.* A Perversion still, as if the Church only did redeem and free it self, whereas 'tis Christ, in and with his own Body, that redeems his Church, which is that Body of his, whereof he is Head. Though he has an intire, peculiar and glorious Body, yet the Church as united to him and Members of his Body, comprehensively make up one Indivisible Body in the compleat and mysterious Union and Fulness of himself. §. 32.

Art. 81. *That that man looks upon Christ with a Carnal Eye, that looks upon him to have a true Body:* Which is a lying Forgery still. Christ hath a true and Spiritual glorious Body, whereof the Saints are Members in the spiritual and mysterious union with himself. §. 32.

Art. 83. *That Fellowship at the Lords Table is very wicked.* Is also a perverse falshood; for ye cannot eat at the Table of the Lord and the Table of Devils. Covetous Priests and Wicked People though they have the Sign or Shadow, yet are short of the Lord's Table, and partake not of the Flesh and Blood of Christ nor of his Supper, while they shut him out of their Hearts. §. 16. & 25.

Art. 89. *That Unquakeriz'd Christians do worship an unknown God.*



*God. A Forgery still, none of our Terms or Creed; but false and fleshly Christians do so Worship. S. 31.*

There are divers more Forgeries, Perversions and Falshoods in the Priests Articles, which for brevity's sake I omit; and shall now give the Reader an Account according to my second Proposition before stated of some Truths set down in the Priests Articles, which are not according to his Faith, he having given them all the Title of *the Quakers Unsound Faith*. And thus I proceed, viz.

*Pr. Art. 2, 3. Now we Quakers do believe that the Spirit alone doth give true discerning, that the Light within ought to be the Rule of our Faith and Practice.*

*Ans.* We do believe that the Spirit of Truth is all-sufficient (for those Ends 'tis given for), and leadeth into all Truth, that true discerning of Spirits is a Gift of this Spirit, and that we ought to walk in the Light of Christ Jesus, and his Spirit as the chief Rule of our Faith and Practice; which things it seems this Priest does not believe; he believes not that the Spirit alone doth give true Discerning, or that the Divine Light thereof ought to be his Rule; He believes the Scripture to be the Rule of Life without the Light within, as he has told us, p. 120. S. 14, 15.

*Pr. Art. 21. We Q. believe, that we are to mind the Spirit alone in all things.*

*Ans.* We do believe, we ought to mind the Spirit of Truth in all things, both in reading Scripture for a true understanding thereof, and in our Words and Actions; but this Priest does not believe he ought to be so mindful of the Spirit, his mind is more upon Flesh than Spirit. S. 14, 15, 23.

*Pr. Art. 34. We Q. do believe that the Name Sunday is Heathenish, that every day is the Lord's day.*

*Ans.* Then this Priest does not believe, the Name Sunday is Heathenish, or proceeded from *Heathens*, or that every day is the Lords; thus ignorant he has shewn himself. S. 20.

*Pr. Art. 35. We Q. believe, that they are no truly faithful Christians, who deny, that there is a perfect freedom from all manner of Sin to be had in this Life; that their Faith is*

not the true Faith, if it doth not cleanse them from all their Sins.

*Ans.* This Priest therefore believes, that they are truly faithful *Christians* and in the true Faith, who deny a Perfect freedom from Sin in this Life, and whose Faith does not cleanse them from their Sins: which is contrary to the Belief and Faith of truly faithful *Christians*, who know the Heart-purifying Faith, and the Blood of Christ to cleanse them from all Sin; and such could say, He hath washed us from our Sins in his own Blood. But 'tis not done in this Life, saith the Priest. When then? In the Life to come it must be. But Where? must it be in a Purgatory between Heaven and Hell? That's Popish Doctrine. §. 21. and 28.

*Pr. Art. 36. We Q. do believe that the Scripture is not the Light, nor the Word, nor the Life, nor the Judge, nor the Rule, nor the Guide, nor the Tryer of Spirits.*

*Ans.* This being also included in the *Qrs.* unsound Faith by the Priest, we must take it for granted, that he believes the Scripture is the Light, the Life, the Judge † the Rule, the Guide, the Tryer of Spirits: which Terms by way of Eminency most properly belonging to God, to Christ, to the holy Spirit, to the divine Light; \* might not the Priest as well have told us, that the Scripture is God and Christ? §. 22, 23. & §. 14, 15.

† Contrary to *Psal.*  
50. 6. *Isa.* 33. 22.  
*Acts.* 10. 42. *Heb.*  
12. 13. *James* 5. 9.

\* *John* 1 c 11. 25.  
c. 14. 6.

*Pr. Art. 37. We Q. do believe that the People and Teachers are Ignorant of Christ, who seek Life in the Scripture, where it is not to be found.*

*Ans.* So then this Priest therefore believes, that Eternal Life is to be found in the Scriptures; and they who seek it in the Scripture do know and find Christ the Light and Life Eternal therein, which is contrary to Christs own Testimony, *John* 5. 39. Search the Scriptures, for in them ye THINK ye have Eternal Life, and they are they which testifie of me; but ye will not come to me, that ye might have Life. §. 22, 23. & §. 14, 15.

*Pr. Art. 50. We Q. do believe, That they are all Heathens*

and no Christians, who are so baptiz'd (i. e. with Water) and cannot witness the other Baptism (i. e. the Baptism of Christ.)

*Answ.* This Priest then believes, that they all are no Heathens, but Christians, who are Baptized or Sprinkled with Water, when Infants, though they cannot witness the Baptism of Christ: at such an easie rate can he make Christians; contrary to Christs own Testimony, *If I do not wash thee, thou hast no part in me: and except a man be born of Water and of the Spirit he cannot enter the Kingdom of God.* §. 16. & 25. & 29.

*Pr. Art. 51. We Q. do believe, that Sacramental Bread (so called) is Natural, that the Cup is such like, and that which they call the Lords Supper is a Shadow.*

*Answ.* This being also included in the Qrs. *Unsound Faith*, we may take it for granted, that the Priest does not believe, that the Bread and the Cup, which they call *Sacramental* and the *Lords Supper* are Natural, Carnal or Shadow; What then? that they are Supernatural, Spiritual, the Substance, the Body and Blood of Christ, yea, *That the Bread broken is the Body of Christ*, as he has plainly declared, pag. 78. Which is directly according to the Popish Doctrine of Transubstantiation. §. 25.

*Pr. Art. 52. We Q. do believe, that the Priests of England (who Trade with the Form, get human Learning, pretend to study Divinity, get certain Wage, and sell that which they have studied) — their Ministry only hath the Form, and denies the Power; that they come by the Will of Man, and not by the Will of God; that their Call and Ministry is a formal Imitation of Man, &c.*

*Answ.* Seeing the Priest does not believe this, it being so repugnant to his Gain and Interest, it seems he believes, that these Priests are come by the Will of God, and not by the Will of Man; and that their Call and Ministry is not Formal, nor of Man, but of God, and that their Ministry hath the Power with it: He herein believes them to be better then the Qr doth. But yet we have but his Belief that they have their Call and Ministry from God, and not from Man; and till he produce better proof for his Belief, than yet he has done, we have no Reason to believe as he does, without good Evidence and Conviction. Which we are the more apt to despair of, while few of them do believe or



own an Immediate Call or Mission from Heaven in these Dayes.  
 §. 15.

*Pr. Art. 54. We Q. believe—that the Pharaoh-like Magistrate God will Plague and Confound.*

*Ans.* But this Temporizing Priest owns not this Belief, that God will Plague and Confound the *Pharaoh-like*, Heard-hearted, Oppressing Magistrate; he is rather for Flattering and Crying Peace to the Wicked, contrary to the Belief and Testimony of all God's holy Prophets and Witnesses, who testified against Oppressors, both King's, Rulers and others. §. 16, 24, & 25.

*Pr. Art. 55. We Q. still believe, that the Devil is the Head of Man, who would be Honour'd.*

*Ans.* This still thwarts the Priest's Belief, who it seems believes not, that the Devil is the Head of Proud Man, that's ambitious or desirous of Worldly Honour: Surely he cannot reasonably think, that Christ is the Head of such Unbelievers, as are seeking that Honour which is from beneath. §. 17, 18.

*Pr. Art. 58. We Q. believe, that it is the Devil and his Ministers who tell men, That the Righteous man sins seven times a day; that to deny a sinless Perfection in this Life, is that Doctrine which maintains the Devils Kingdom, that Doctrine whereby the Devil carries on People in an Easie Delightful Way to the Flesh, a Doctrine which heals them up in their Sins with a feigned Faith.*

*Ans.* But this the Priest will not at all believe; he cannot entertain such mean and hard Thoughts of that Doctrine, which denies or opposeth a Sinless Perfection in this Life. He does not believe, that to argue for the Being of Sin in all Men Term of Life, does either maintain the Devils Kingdom, or that 'tis an Easie Delightful way to the Flesh; whereas it must needs be more grateful and pleasing to Corrupt Flesh, to have Sin remaining all its Dayes, in false hopes of Happiness hereafter, than to be crucified and mortified unto sin in this Life; without which I believe and testify, men cannot be Happy hereafter, whatever the Priest's Belief is to please Corrupt Flesh; as his belief, *That Believers in Christ sin daily; and that the Righteous man sins seven times a day:* We are neither of his belief herein, nor yet that any of Christ's Ministers did ever teach or perswade people

people into such a Faith for Sins Continuance, or thus to accuse the Believers and Righteous with sinning daily, and seven times a day; herein he has wrong'd the Scripture. For though 'tis said, Prov. 24. 16. *For a just man falleth seven times, and riseth up again,* yet 'tis neither said, that he sins seven times a day, nor that he sins daily. Neither does it appear, that this Just Man's falling seven times, is a falling into Sin, but rather a falling into Affliction and Trouble: as it is said, *He shall deliver thee in six Troubles; yea, in seven there shall no Evil touch thee,* Job 5. 19. Its evident, that the Just Man's falling seven times, and rising up again (Prov. 24. 16.) is opposed to the Wicked's falling into Mischief; and Vers. 15. its said, *Lay not in wait, O Wicked man, against the Dwelling of the Righteous, Spoil not his Resting place;* for a Just man falleth seven times, and riseth up again; which makes it more clear, that this intends the Just Man's falling into Trouble and Suffering, by reason of the Wicked laying in wait against him. And to this purpose see Psal. 37. 23, 24. *The steps of a good man are ordered by the Lord, and he delights in his Way; though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand.* S. 21. & 28.

Pr. Art. cod. We Q. do believe still, that they who dwell in the Righteousness of Christ, sin not.

Ans. This is contrary to the Priests Faith still: he believes, that they who abide in the Righteousness of Christ sin daily, sin seven times a day, sin all their Life-time, which is contrary to plain Scripture, 1 John 3. 6. *Whoever abideth in him (that is, in Christ) sinneth not:* And see Chap. 2. 1. But seeing this Priest believes not, that he that abideth in Christ sinneth not, but that he sins seven times a day, he believes not his own Prayer in the Lyturgy, viz. *Vouchsafe, O Lord, to keep us this day without sin:* And a little after (Minister) *O God, make clean our Hearts within us:* Ans. *And take not thy holy Spirit from us.* And

Almighty Father, which hast given thine only Son to dye for our Sins, and to rise again for our Justification, grant us so to put away the Leaven of Malice and Wickedness, that we may alway serve thee in pureness of Living and Truth, through Jesus Christ our Lord.

Surely

Collect. on  
Tu. in Ea<sup>st</sup>er  
Week.

Surely this Priest doth not present these Prayers to God either in Faith or Reality, but only in pretence and shew from the Teeth outward. §. 28. See also §. 7. & 11.

Pr. Art. 59. *We Q. do believe, that they set up Infant-Baptism, for which there is no Scripture. That they have no Scripture for the word Sacrament.*

*Answ.* If this be a part of the *Qrs.* unsound Faith, as the Priest renders it, then he believes, that there is Scripture for baptizing or sprinkling Infants, and that they have Scripture for the word *Sacrament*. He should do well to shew us those Scriptures for Sprinkling Infants and the word *Sacrament*, in any of the holy mens Writings, that were the Pen-men of Scripture, that he might convince the *Qrs.* of the unsoundness of their Faith in this Point. See §. 16, & 25.

Pr. Art. 62. *We Q. do believe (as our Friend James Parnel hath writ) that we are Partakers of the Divine Nature of Christ, by which we are made Christians; and that God is with us, manifested in the Flesh.*

*Answ.* But this the Priest believes not, either of us or any people else; for he counts it a *high base Doctrine, intolerable Blasphemy, an abominable Quaking Assertion*, and all one as to say, that *they are no less God than himself is, Godded with God, and Christed with Christ*. Thus he has exploded such a Doctrine, as the Saints partaking of the Divine Nature of Christ, as an *Abominable Quaking Assertion*, as his words are more at large aggravated in his 116th page, whereby he hath discovered his gross Darkness, Blasphemy and Ignorance of the Scripture, and Testimony of holy Apostles; see 2 Pet. 1. 3, 4. According as his Divine Power hath given unto us all things that pertain unto Life and Godliness, through the Knowledge of him that hath called us to Glory and Virtue: whereby are given unto us exceeding great and precious Promises, that by these ye might be **PARTAKERS OF THE DIVINE NATURE**, having escaped the Corruption, that is in the World through Lust. But this partaking of the Divine Nature the Priest counts an *Abominable Quaking Assertion, Quaking Blasphemy, &c.* see now what an Ignorant, Blasphemous Person he hath shewn himself, one that neither



neither knoweth the Scriptures nor the Power of God. See  
 §. 30.

Pr. Art. 63. *We Q. do believe, that the true Church is, where there is one Lord, one Light, one Life, one Priest over the Household of God, one Hope, one Baptism, one God and Father of all.*  
 §. 30.

*Ans.* Yes, we must believe this, whethers the Priest will believe it or no; and if he will not believe it, he will not believe as the Scripture saith; There should be One Shepherd, and One Sheep-fold; there is One Body and One Spirit, even as ye are called by One Hope of your Calling, One Lord, One Faith, One Baptism; all which the true Church partaketh of.

Pr. Art. 64. *We Q. do believe (as G. F. writes) that the Priests of England are going mad in preaching for Rewards and Gifts, in Cursing, Excommunicating and Imprisoning, so that Balaam's Ass may reprove them all.*

*Ans.* And we have no Cause to believe, that the Priests of England are going Wise in Preaching for Rewards and Gifts in Cursing, Excommunicating and Imprisoning such as do not put into their Mouthes. But it seems, this Priest believes, they are Wise Priests that preach for Rewards, and take these harsh and severe Courses of Cursing, Excommunicating and Imprisoning them that cannot put into their Mouthes (But did not Paul confess he was Exceeding Mad when he persecuted?) For he counts what G. F. has written in this Case, one of the Articles of the Qrs. Unsound Faith.

Pr. Art. 75. *We Q. do believe, that there is a Way to go through Moses, and through the Prophets and through John to come to Christ; that when a man hath gone this strange Way, then he may see, that the Light is but one.*

*Ans.* This is a Strange Way to our Adversary the Priest, and to all that are alive without the Law; but 'twas not a Strange Way to the Apostle Paul, nor to any true Christian, who have traversed those steps of Judgments, and through Death and Condemnation, under the spiritual Administration of  
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the Law, under which the Offenders Mouth is stopt, and all the World become guilty before God, and the Righteousness of God is witnessed by the Law and the Prophets, *Rom. 3.* And I had not known Sin, but by the Law, saith *Paul*, Chap. 7. 7. And we know that the Law is Spiritual, *Verf. 14.* And saith *Paul*, I through the Law am dead to the Law, that I might live unto God. I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the Life which I now live in the Flesh, I live by the Faith of the Son of God, *Gal. 2. 19, 20.* And therefore he did spiritually pass through the Law, And see what Christ saith, *Matth. 5. 17.* Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfil. Again, he saith; Therefore all things, whatsoever you would that men should do to you, do even so to them; for this is the Law and the Prophets, *Matth. 7. 12. Luke 6. 31.* And this is no strange Way to any true Christian.

*Pr. Art. 77. We Q. do believe, that Jesus Christ remains in Heaven; that the same that did descend, did ascend.*

*Answ.* This is also rank't in among his Articles of the *Quakers* Unsound Faith, which plainly reflects upon the Apostle *Paul's* Testimony, *Ephes. 4. 10.* He that descended, is the same also that ascended up far above all Heavens, that he might fill all things.

*Pr. Art. 79. We Q. do believe, that Christ lives in that Body which is the Church.*

*Answ.* And must this needs be an Unsound Faith too? Does not Christ live in his Church? To deny this, how contrary is it to Christ's and his Apostles Testimonies! see *John 17. 23.* I in them, and thou in me, that they may be made perfect in one. And did not he walk in the midst of the seven Golden Candlesticks, which were the seven Churches of *Asia*? *Rev. 1. 13, 20.* And his being in the Heavens and living in his Church, are not inconsistent, *Hebr. 8. 1, 2.* We have an High Priest, who is set on the Right Hand of the Throne of the Majesty in the Heavens, a Minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man. And where was this Sanctuary and true Tabernacle, but in his Church? where he

lives and ministers to the Edification of all those, in whose Hearts Christ dwells by Faith.

Pr. Art. 97. *We Q. do believe, that all the Teachers of England—who are not sent, who have no Commission from God, who go forth only in the Will of Man, that they are no Ministers of Christ, that their Doctrine is not from Heaven, but men below: they teach for Doctrine the Traditions of Men.*

*Answ.* And how should we believe otherwise of them, who have no Commission from God, but go forth in the Will of Man, how should we believe that they are Ministers of Christ, or that they receive their Doctrine or Commission from Heaven? \* If our Adversary will still believe, that such unsent Teachers, as have no Divine Commission from Heaven, are Christ's Ministers, he may believe so long enough, before the *QUAKERS* will be of his Faith.

There are several more things in his Ninety Eight Articles, wherein his Ignorance as well as his Falshood appears. But I think I have given Instances sufficient to evince both to any impartial and unbiassed Readers; as also to Vindicate Truth from his Malicious, Perverse and Knavish Attempts; for which I leave him to the Just God, to Reckon with, Judge and Reward him according to his Works.



